

APR 17 1924

PERSONAL USE
LIBRARY
UNIVERSITY OF MICH.

The Classical Journal

PUBLISHED BY THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH
WITH THE CO-OPERATION OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND
AND THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

Volume XIX

MARCH, 1924

Number 6

Editorial	337
Professor Petrie's Tysilio—A Suggestion for Teachers of Caesar	O. F. Long 342
The Roman World of Caesar, Cicero and Vergil	Wm. S. Messer 350
Nec Cithara Carantem	C. W. Mendell 369
Service Bureau for Classical Teachers	Frances E. Sabin 380
Notes	382
Boasting as a Provocation of the Divine Powers: Parallels	E. S. McCartney
Current Events	384
Hints for Teachers	391
Book Reviews	397
<i>The Achievement of Greece: a Chapter in Human Experience, William Chase Greene (G. C. S.).</i>	

THE TORCH PRESS
CEDAR RAPIDS IOWA

THE CAMBRIDGE UNIVERSITY PRESS, LONDON
THE MARUZEN-KABUSHIKI-KAISHA, TOKYO, OSAKA, KYOTO
FUKUOKA, SENDAI
THE MISSION BOOK COMPANY, SHANGHAI

THE CLASSICAL JOURNAL

Published by the Chemical Association of the Middle West and South, with the cooperation of the Chemical Association of New England and the Chemical Association of the Pacific States

Editors in Chief

FRANK J. MILLER
The University of Chicago

ARTHUR T. WALKER
The University of Kansas

Editor for New England
HERBERT N. DEANE
Smith College

Editor for the Pacific States
HERBERT O. NUTTING
The University of California

Associate Editors

CHARLES H. CHASE
Harvard University

WALTER MILLER
The University of Missouri

CLARENCE W. GILSON
Scourby Latin School, Boston

WALTER W. LUTHERAN
East High School, Cleveland

JEREMIAH A. BRADSHAW
Portland High School, Portland, Ore.

JOHN A. SMITH
Northwestern University

CHARLES C. STODOL
Cambridge, Mass.

CHARLES HOWE
University of North Carolina

WALTER A. EDWARDS
Los Angeles High School, Los Angeles

EDWARD L. DRYMAN
University of Iowa

The Classical Journal is published monthly except in July, August, and September by The Book Press, Cedar Rapids, Iowa. The subscription price is \$2.00 per year; the price of single copies is 20 cents. Orders for service of less than a half-year will be charged at the single-copy rate. Postage is provided by the publishers on all orders from the United States, Mexico, Cuba, Porto Rico, Puerto Canal Zone, Republic of Panama, Bolivia, Colombia, Honduras, Nicaragua, Peru, Hawaiian Islands, Philippine Islands, Guam, Samoan Islands, Shanghai. For all other countries in the Postal Union, an extra charge of 25 cents is made on annual subscriptions (total \$2.25); on single copies 3 cents (total 23 cents).

Orders for missing numbers should be made within the month following the regular month of publication. The publishers expect to supply numbers free only when issues have been sustained in advance and when the missing stock will permit.

Business Correspondence should be addressed as follows:

1. Concerning membership in the Chemical Association of the Middle West and South to W. L. CARR, Oberlin College, Oberlin, Ohio. The territory of the Association includes Alabama, Arkansas, Colorado, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Mexico, North Carolina, North Dakota, Ohio, Oklahoma, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, West Virginia, Wisconsin, Wyoming. The membership fee is \$2.00 per year to residents of this territory.

2. Concerning membership in the Chemical Association of New England to MONROE N. WILKINS, Williams-town, Mass. The membership fee is \$2.00 per year to residents of this territory.

3. Concerning membership in the Chemical Association of the Pacific States to FRED L. FARLEY, College of the Pacific, San Jose, California. The territory of this Association includes California, Oregon, Washington, Idaho, Montana, Nevada, and Arizona. The membership fee is \$2.00 per year to residents of this territory.

4. Concerning subscriptions (not related to membership) to W. L. CARR, Oberlin College, Oberlin, Ohio.

5. Concerning advertising to C. H. WALKER, Business Manager, Iowa City, Iowa.

Communications for the Editors and Manuscripts should be sent either to FRANK J. MILLER, University of Chicago, Chicago, Ill., or to ARTHUR T. WALKER, University of Kansas, Lawrence, Kan.; from New England contributors to HERBERT N. DEANE, Smith College, Northampton, Mass., and from the Pacific States to HERBERT O. NUTTING, University of California, Berkeley, Cal.

Twenty-five Reprints, if ordered in advance of publication, will be supplied to authors of major articles free.

Classified as second-class matter at the Post Office at Cedar Rapids, Iowa, on October 16, 1922, under Act of August 24, 1912. Acceptance for mailing at the special rate of Postage provided for in Section 1103, Act of October 3, 1917, authorized on October 24, 1922.

THE CLASSICAL JOURNAL

VOLUME XIX

MARCH, 1924

NUMBER 6

Editorial

PROGRAM OF THE TWENTIETH ANNUAL MEETING OF THE CLASSICAL
ASSOCIATION OF THE MIDDLE WEST AND SOUTH, TO BE
HELD AT LEXINGTON, KENTUCKY, APRIL 17-19.

The approach of the twentieth annual meeting of our association finds all classical teachers full of enthusiasm and confidence in the future. Though we are growing up we have the spirit of perpetual youth. The status of the classics has improved very decidedly in the last few years. Things are moving so fast in our field that we must step lively to keep up with the procession. Our organization numbers four thousand and more. We print fifty-five hundred copies of the *Classical Journal* and find that number barely enough. That implies a great reserve of power which we can begin to use.

The advantages of attendance at the annual meeting are obvious. Those who attended for the first time last year were surprised and delighted at the informality and sociability of the Columbia meeting. They came away vowing never to miss another meeting. It was worth while just to meet face to face some of the teachers whose names had long been familiar.

The tentative program is given below. Several important additions are to be made and will be included in the revised program which will be mailed to all members in March.

The Southern Section is holding no separate meeting this year in order that all may come to the vicennial.

On to Lexington!

PROGRAM

THURSDAY, 9:30 A. M. PHOENIX HOTEL

Meeting of the Executive Committee

THURSDAY, 2:00 P. M. PHOENIX HOTEL BALL ROOM

B. L. ULLMAN, University of Iowa, *presiding*

CLYDE PHARR, Southwestern Presbyterian University: "The Testimony of Josephus to Christianity."

JAMES A. KLEIST, S. J. John Carroll University: "On the Intensive Force of *was* in Ancient and New Testament Greek."

FRED S. DUNHAM, Lincoln High School, Cleveland, Ohio: "The Oral Method as Applied to the Teaching of Comprehension."

CHARLES E. LITTLE, George Peabody College for Teachers: "The Organization of Derivatives for Teaching."

CHARLES N. SMILEY, Grinnell College: "Recollections of Moses Stephen Slaughter."

JOHN A. SCOTT, Northwestern University: "Recollections of Basil Lanneau Gildersleeve."

Appointment of Committees.

Opportunity for presentation of motions to be acted on Saturday morning.

THURSDAY, 6:30 P. M.

The members of the Association will be the guests of the University of Kentucky at dinner at the Phoenix Hotel.

AFTER DINNER. PHOENIX HOTEL BALL ROOM

W. J. BATTLE, University of Texas, *presiding*

Address of Welcome, President Frank L. McVey, University of Kentucky.

Response, H. J. Barton, University of Illinois (eleventh president of the Association).

Reading of greetings.

Roll call of past presidents and secretaries.

W. G. MANLY, University of Missouri (first president of the Association): "Reminiscences."

GORDON J. LAING, University of Chicago (fifteenth president of the Association): "A History of the Classical Association of the Middle West and South."

B. L. ULLMAN, University of Iowa (nineteenth president of the Association): "A Human Roman."

FRIDAY, 9:00 A. M. UNIVERSITY OF KENTUCKY CHAPEL

S. E. STOUT, University of Indiana, *presiding*

OLIVE B. CATLIN, Girls' High School, Louisville, Ky.: "The Status of Latin and Greek in the State of Kentucky."

MAY FRANKLIN, Concordia School, Jacksonville, Fla.: "The Place of Latin in a Democracy."

E. L. GREEN, University of South Carolina: "Timon of Athens."

ALFRED W. MILDEN, University of Mississippi: "Autocracy and Democracy in Herodotus."

F. W. SHIPLEY, Washington University: "Virgil's Half-Lines."

E. S. MCCARTNEY, University of Michigan: "Folklore of Touch and the Wooden Horse."

Conference of State Vice-Presidents, with the Secretary, W. L. Carr.

FRIDAY, 12:30 P. M.

The members of the Association will be the guests of the University of Kentucky at luncheon, prepared and served by the department of Home Economics.

FRIDAY, 2:00 P. M. UNIVERSITY CHAPEL

- T. JENNIE GREEN, State Teachers College, Kirksville, Mo., *presiding*
 MARY LOU CUMBACK, Springfield, Ohio, High School: "What Is Translation?"
 LOURA B. WOODRUFF, Oak Park, Ill., High School: "Sight Translation, Its Value and Use."
 S. E. STOUT, University of Indiana: "How Vergil Established for Aeneas a Legal Claim to a Home and a Throne in Italy."
 G. A. HARRER, University of North Carolina: "Cicero's Villa at Arpinum."

FRIDAY, 4:30 P. M. PRESIDENT'S HOUSE

The members of the Association will be the guests of President and Mrs. McVey at tea.

FRIDAY, 8:00 P. M. DICKER HALL

- ALFRED W. MILDEN, University of Mississippi, *presiding*
 R. B. STEELE, Vanderbilt University: "Martial."
 GRANT SHOWERMAN, University of Wisconsin: "Rome of To-day and the Classics."
 W. L. CARR, Oberlin College: "Some Results of the Classical Investigation."

SATURDAY, 9:00 A. M. TRANSYLVANIA COLLEGE

B. L. ULLMAN, University of Iowa, *presiding*

Business Session.

- FRANCES E. SABIN, Service Bureau for Classical Teachers, Columbia University: "Our Classical Resources."
 F. W. SANFORD, University of Nebraska: "The Problem of Supplying Teachers of Latin for the Secondary Schools."
 A. L. BONDURANT, University of Mississippi: "The Classical Survey in Mississippi."

SATURDAY, 12:15 P. M.

The members of the Association will be the guests of Transylvania College at luncheon.

SATURDAY, 2:00 P. M. TRANSYLVANIA COLLEGE

- A. L. KEITH, University of South Dakota, *presiding*
 HARRIET DALE JOHNSON, Tennessee College: "The Roman Forum."
 LILLIAN B. LAWLER, University of Iowa: "The Presentation of Simple Latin Plays in High Schools."
 C. R. HARDING, Davidson College: "The Use of Humorous Examples to Illustrate Greek Vocabulary and Syntax."

SATURDAY, 3:30 P. M.

Automobile drive through the Blue Grass Country.

LOCAL COMMITTEE

T. T. Jones, <i>Chairman</i>	Effie Denny	Sister Robert Mary
Juanita Bond	Elizabeth Henry	Mabel H. Pollitt
Mary W. Brown	Mary L. Hunt	George Ragland
Bessie Cohen	Thomas B. MacCartney	Glanville Terrell
Ernest W. Delcamp	Carrie McDaniel	Annie L. West

Hotels—Phoenix Hotel: Room with bath, 1 person, \$2.50 and up; 2 persons, \$4.50 and up;

Room without bath, 1 person, \$1.50–\$2.00; 2 persons, \$3.00–\$4.00.

Lafayette Hotel: Room with bath, \$2.50 and up; without bath, \$2.00–\$2.25.

Leland Hotel: Room with bath, \$2.00–\$2.50; without bath, \$1.25–\$1.50.

Reed Hotel: Room with bath, \$2.00; without bath, \$1.50.

The Phoenix Hotel will be headquarters. Members are requested to secure reservations well in advance.

Reduced Fare: Application has been made to the railroads for the one and one-half fare rate on the certificate plan. Members and friends should purchase *one-way tickets*, and at the same time secure from the agent a *certificate*, giving him the name, place, and date of the convention.

Transportation: Lexington is very accessible. From Cincinnati it is reached by the Southern Railway and the Louisville & Nashville; from Louisville, by the Chesapeake & Ohio, the Louisville & Nashville, and the Southern Railway; from the South, by the Southern Railway and the Louisville & Nashville; from the East, by the Chesapeake & Ohio. C. & O.: leave Louisville 8:45 A. M., 6:00 P. M.; arr. Lexington 11:35 A. M., 8:50 P. M. L. & N.: leave Louisville 7:40 A. M., 1:35, 5:20 P. M.; arr. Lexington 10:55 A. M., 5:30, 9:00 P. M.; leave Cincinnati 8:35 A. M., 4:25, 8:00 P. M.; arr. Lexington 11:40 A. M., 7:15, 11:15 P. M.; leave Atlanta 7:25 A. M., 4:25 P. M.; arr. Lexington 7:40 P. M., 7:50 A. M.; leave New Orleans 8:30 A. M., 8:00 P. M.; arr. Lexington 10:55 A. M., 9:00 P. M.; leave St. Louis 9:04 P. M., arr. Lexington 11:00 A. M. Southern: leave Louisville 7:10 A. M., 4:00 P. M.; arr. Lexington 10:45 A. M., 7:35 P. M.; leave Cincinnati 8:15, 8:50 A. M., 4:00, 6:45, 8:00, 8:10 P. M.; arr. Lexington in 2½ hrs.; leave Chicago 9:15 P. M.; arr. Lexington 8:50 A. M.; leave Jacksonville 9:05 P. M.; arr. Lexington 6:50 P. M.; leave New Orleans 8:30 A. M., 8:10 P. M.; arr. Lexington 6:55 A. M., 6:25 P. M.; leave Knoxville 8:20 P. M., 1:10 A. M.; arr. Lexington 4:35, 8:50 A. M.; leave Asheville 8:50 P. M.; arr. Lexington 8:50 A. M.; leave St. Louis 9:20 P. M.; arr. Lexington 10:40 A. M.

Trains leave Lexington for all points late in the afternoon and until 10:40 at night.

The Phoenix and Lafayette hotels adjoin the Union Station (L. & N., C. & O.). The other hotels are within five minutes walk. The Southern Station is a mile away, with good street car facilities.

Registration: Members are requested to register as early as possible on the Mezzanine floor of the Phoenix Hotel.

Mail may be addressed care of the Classical Association, Phoenix Hotel.

Entertainment: Those intending to be present at the dinner and luncheons should notify the chairman of the local committee, Professor T. T. Jones, before April 15.

Exhibits illustrating the history of the Association and students' work, etc., will be held in the University Chapel. Teachers are invited to bring or send the work of their students.

ANNUAL MEETING OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND
AT BOWDOIN COLLEGE, BRUNSWICK, MAINE,
APRIL 4-5, 1924

FRIDAY, 10:00 A. M.

1. Greeting by President Sills of Bowdoin College.
Response by Clarence W. Gleason, President of the Association.
2. A. E. LINSFORT, Deering High School, Portland, Me.: "Latin Plays in the Secondary School."
3. PROFESSOR PAUL NIXON, Bowdoin College: "The Epigram."
4. CHARLES HUNTINGTON SMITH, Deerfield Academy, Deerfield, Mass.: "The Cheer I Find in the Classics."
5. PROF. GEORGE M. CHASE, Bates College: "Teaching Greek in Bates College."

FRIDAY, 2:00 P. M.

6. DR. D. O. S. LOWELL, Late Headmaster Roxbury Latin School: "Vergilianism."
7. DR. SAMUEL V. COLE, President Wheaton College: "Vergilian Lyrics."
8. DR. ALICE WALTON, Wellesley College: "Casual Observations on the First and Second Cataracts."*

* Illustrated.

9. DR. JOSIAH BRIDGE, The Ethel Walker School, Simsbury, Conn.: "What Should We Do About Greek?"
10. Round-Table: "What Shall We Do About Greek?" Professor Bassett of Vermont will preside.

FRIDAY, 8:00 P. M.

11. A performance (in English) of the *Menaechmi* of Plautus will be given by students of Bowdoin College.

SATURDAY, 9:30 A. M.

12. PROF. CHARLES B. GULICK, Harvard University: "The Origin of the Novel."
13. PROF. CLARENCE H. WHITE, Colby University: (Subject to be announced).
14. PROF. JOSEPH W. HEWITT, Wesleyan University: "Some Elements of Humor in Lucian."
15. PROF. FRANK C. BABBITT, Trinity College: "Plato and the Movies."

SATURDAY, 2:00 P. M.

16. PROF. CHARLES H. FORBES, Phillips Andover Academy: "The Boys of the *Aeneid*."
17. Unfinished Business.

ATTENTION — COLLEGE PROFESSORS

"The third class (professors of Latin in college, and heads of departments) can see to it that adequate courses, both resident and extension, are provided for those who would prepare themselves for the career of the Latin teacher."

Following up this suggestion of our January editorial on the increase and improvement of the supply of Latin teachers, we desire to publish a list of all courses specially intended for preparation in the teaching of Latin, offered this year, in both regular session and summer, in any American college.

College professors among our readers are urged to send in notices of such courses not later than April first.

WANTED AT ONCE

40 copies of THE CLASSICAL JOURNAL for October, 1923;

50 copies of THE CLASSICAL JOURNAL for November, 1923.

These copies are needed for new subscribers who wish their subscription to begin with the October number. If you are not keeping a file of the JOURNAL, you will confer a great favor by sending us these back numbers. We shall gladly pay for them at 25c the copy. Address W. L. Carr, Secretary-Treasurer, Classical Association of the Middle West and South, Oberlin College, Oberlin, Ohio.

PROFESSOR PETRIE'S TYSILIO — A SUGGESTION FOR TEACHERS OF CAESAR ¹

By O. F. LONG
Northwestern University

To refer with good reason to the second matter first, the value of this suggestion depends in part upon what I have assumed about the status of present second year work. In the drift of pedagogical combat during the last twenty-five years or more, as to what constitutes the best Latin for the second year, while "a few of ours have fallen," Caesar is apparently still strongly entrenched. If the mere reference itself is not outlawed through lapse of time, it is now just thirty years since the Committee of Ten rightly sought to break with the rigid tradition of "Books I-IV;" and since that time committees of twelve, fifteen, and other assorted numbers, as well as ambitious editors of really modest substitutes, have offered a variety of authors "just as good," or better, but always avowed to be of greater appeal to the youthful mind. Thus we have had suggested Nepos, Eutropius, Florus, Curtius, Sallust, Letters of Cicero, Selections from Livy, Suetonius, homemade Fabulae, Viri Romae, and even a sort of *Cursus Vitae* from the Lalla, lalla, of the nursery to the funeral oration, the epitaph, and the easy descent to — the final abode.

But always a larger committee, practically a committee of the whole, seems to pronounce for Caesar, and I believe that verdict rightly stands. Not, however, for Caesar in the same old way. Numerous as have been the suggestions for making the second year program more flexible, and of course more interesting, I know of nothing better than that the desired variety and interest be found largely in the Caesar corpus itself, supplemented judic-

¹ Read before the Classical Association of the Middle West and South, Columbia, Mo., March 30, 1923.

iously by such outside selections as bear directly upon Caesar's own narrative. But the appeal from Caesar dry to Caesar, say, of the Hercynian forest, only partly remedies the situation. Caesar remains essentially Caesar, with both his virtues and his shortcomings in evidence, whatever the book. We do not need a Quintilian to tell us that he spoke (and wrote) as he fought, i. e., without lost motion: *Tanta in eo vis est, id acumen, ea concitatio, ut illum eodem animo dixisse, quo bellavit, appareat* (X, 1. 144). Unemotional in nature, logical in thought, daring in action, he is likewise straightforward in narration. He pushes through to his terse "*diu atque acriter pugnatum est*"—and the battle is over; "*Vercingetorix deditur, arma prociuntur*,"—magnanimity is conspicuous by its absence. In the case of Pompey, no foeman of a barbaric tribe, but an ex-triumvir, former son-in-law, and once prospective father-in-law, a Roman who was thrice consul and the winner of many triumphs, the end is given in six words—and these six include an *ibi*, an *ab*, and an *et* (B. C. III, 104. 3). Much more human, or dramatic, in this same connection are Velleius, Plutarch, Cassius Dio, and Appian. The last named writer puts it down (B. C. II, 85), perhaps without other than rhetorical foundation, that the last words heard from Pompey were the Sophoclean sentiment:

"Whoever wends his way to despot's throne,
"His slave is he, though free man erst he came."

The result is that in Caesar we have action in abundance, and life chiefly in one phase, but there is very little of the color that would add warmth to the portrayal of life and action. Naturally the broad significance of the campaigns, interpreted in the light of subsequent history, that mythical person, the adequately-prepared teacher of Caesar, must of necessity supply; but it may very well be that Caesar did not always realize the import of contemporary events—that Divico, for example, in the Helvetic campaign "for twenty-four hours held the destinies of Europe in his hands." Thus the too colorful modern historian, who serves a thrill with every other sentence. We assuredly

know which of the two styles we prefer. Ferrero suggests too that if the Gallic chieftain had left memoirs the story "would probably assume a very different complexion." Probability here amounts to certainty. Modern history, to be sure, since Niebuhr's day has stressed institutions and social traits, to the neglect of the individual, but Caesar wrote in ancient times. His foes we must get for the most part through what he knows, or chooses to reveal. A Roman Dumnorix, or a Roman Vercingetorix, is doubtless as accurate as an English Napoleon, and no more so. Even in accounts of his own brave troops, the commentary style precludes much individualizing. We might confer possibly a dozen *croix de guerre* from Caesar's citations, but in the main he turns on no heroic spotlights, and consequently bequeathes to literature no such figure as a Horatius at the bridge.

Another lack of color, due again to conciseness of style, is seen in the prelude to battle. No device in Livy or Tacitus is more familiar than the pros and cons of rhetoric which they introduce in such a situation. In these speeches imagination is served, the motives of the opponent expressed without disloyalty on the part of the writer, and the interest of the reader quickened by the battle of rhetoric that prefaces the contest at arms. Every friend recognizes Caesar's limitation, a self-imposed limitation, in this respect. Self-imposed, for we do have the one lengthy speech of Critognatus (B. G. VII, 77f.) — I do not, however, agree with Holmes² that that one specimen was introduced "to show" Cicero. Elsewhere there are a few brief sentences, but for the most part a "plentiful lack," or the substitution of tortuous indirect discourse.

But granting Caesar's great merits, as the fair minded from Cicero (*Brutus*, 262) on have done, the supplementary readings sought for in a flexible program will attempt to supplement not only in material, but will have regard for the very defects of his virtues. The collateral reading should add the missing color. And for such reading no field is so fertile as the later material bearing upon the three chief northern peoples whom Caesar en-

² C. G. p. 213.

countered, for even the severest critics have always granted that his brief sketches of the customs of the Gauls, Germans, and Britons are at least "patches of interests." These so-called patches are, therefore, good points of departure. Now if there were native memoirs, to return for the moment to Ferrero's fanciful supposition, of any of these peoples, giving from their point of view the reverse, so to say, of Caesar's campaigns; and if such memoirs, though native, were by some chance couched in readable Latin, it is reasonable to assume that most live teachers of second year Latin would be able to adapt this material at once to their use. There are many subjunctives of unreality here, for of course no such new material is available, or ever will be; yet in a new interpretation of old material recently offered in England, the conditions of our supposition are to some extent fulfilled.

As is fitting enough in these days when the Egyptologist is making both the front page and the illustrated supplement, this new interpretation comes from an Egyptologist of most respectable attainments in his own field, Professor W. M. Flinders Petrie. Taking an excursion at one and the same time into our field and into what he terms "Neglected British History," Professor Petrie in a recent session of the British Academy³ maintained that there is a native British account of Caesar's invasion of the island, the text being in Celtic, with an available Latin translation.

There is no newly discovered manuscript of a hitherto unknown chronicler to report, no new additions or interpretations for such authors as Gildas, Bede, or Nennius. The alleged author of this native narrative is one Tysilio, a Welsh saint, possibly also a poet and historian, of about 600 A.D. Tysilio has long been known to Celtic specialists, and long ignored by many of them, and by practically all other scholars. Such specialists on Roman Britain as the late Mr. Haverfield, or Henry Sharpe, or Rice Holmes, do not mention him at all. In fact, while Tysilio seems to have had a certain popularity till well along through the Middle Ages, with the coming of a more exact science of literary criticism and

³ See Proceedings of the British Academy, 1917-18, pp. 251-279.

a more sane method of weighing authorities, our saint fell into neglect, if not into positive disrepute.

To Petrie, Tysilio is more of a tradition than a person in this connection, a convenient label for material assumed to reach back to a very respectable ancestry, not far removed from Caesar's own day. This thesis relieves one from inquiring closely into the character and date of the numerous MSS. of Tysilio. Welsh specialists refer to the tradition as a compilation, with no MS. earlier than the fifteenth century (Rhys and Evan's *Bruts*, 1890, Pref., pp. XVI ff.). The best MS. is said to be the Book of Basingwerk, where Tysilio is found along with Dares Phrygius, — a rather perilous association. Petrie connects this version, from internal evidence, with a Welsh MS. said to have been brought over from Brittany in the tenth century. To establish this connection he gives fresh credence to the once popular but now discredited *Historia Britonum* by Geoffrey of Monmouth, a work belonging to the first half of the twelfth century. An explicit statement as to his source is made by this veracious (?) author: "In turning over many and various subjects in my mind, I happened to meet with a history of the kings of Briton; and thought it singular — that I could find no notice of the kings who inhabited Briton before the Christian era — though their deeds are certainly worthy — and many people have stored them up in their memories. Such was the nature and course of my deliberations when Walter, archdeacon of Oxford, a man deeply learned in oratory and foreign history, put into my hands a very old book in the British tongue, which set forth in order and in elegant language the acts of all the British kings from Brutus, the first of them, down to Cadwallader, the son of Cadwallon. At his request, therefore, content with my own humble and unadorned style, without attempting to gather flowers from my neighbor's garden, I have endeavored to translate the aforesaid book into the Latin tongue."

Thus the manifesto of the introduction. The colophon reads: "I, Walter, archdeacon of Oxford, translated this book from the Welsh into Latin, and in my old age have again translated it

from the Latin into Welsh." Obviously even then a translation was as good as the original!

The Geoffrey chronicle is an expanded Tysilio. The latter had gained his title of "Brut," because he was the earliest narrator of the legend according to which a greatgrandson of Aeneas, named Brutus, leaves Italy "for cause," goes to parts unknown, and finally lands somewhere in Greece. He has winning personality and qualities of leadership, so to him flock all the enslaved people of Trojan descent who long to live somewhere in a land of the free. With this following Brutus sails a westward course that is circumstantially given through the Mediterranean,⁴ is *multum iactatus* in true ancestral style, and finally takes innocent possession of a plague-deserted island called Albion. Here the followers of Brutus and their descendants are henceforth called Brutones, i. e., Britones. From the time of Brutus to Caswallon, the Cassivellaunus of Caesar's version, there comes a line of sixty-odd kings, mostly unknown otherwise, but including such familiar names as Leir and Llud.

The aetiology of this Brutus legend is obvious, and historically it is doubtless as well founded as the Aeneas legend, or the Antenor legend. The eponymous Alban kings too furnish a literary ancestry for this line of mythical British kings, carefully ending in both instances upon solid historical ground.

Reaching the period of the Roman invasion, the Peter Roberts translation⁵ gives an exchange of messages between Caesar and Caswallon, corresponding after a fashion to the exchange of speeches in Livy and Tacitus. The narrative proceeds: At this same time Julius Caesar, on the coast of Ruten (Yrwyten? Ruteni? 'R Wyten, Wytsan, Wissant, i. e. Itius), saw Britain to the west and made inquiry as to the opposite country and its inhabitants. When he received the information as to both, "This na-

⁴ Such voyages grew in impressiveness. There is good authority that Naevius represented Aeneas as sailing to Italy in a single ship; for Vergil's requirements in launching the ship of state, a fleet of twenty was evidently necessary. Brutus has a flotilla of 324!

⁵ "Chronicles of the Kings of Britain, translated from the Welsh copy attributed to Tysilio" London. 1811.

tion," said he, "is of the same origin as we Romans; both are of the Trojan race, for we are derived from Aeneas who settled in Rome, and whose greatgrandson, Brutus, settled in Britain. As Brutus subdued the country, I imagine it will not be a hard task to make it subject to the Senate of Rome, since they inhabit an island and know nothing of war and arms." Accordingly he then sent a message to Caswallon, requiring a peaceable submission of Britain to Rome, and the payment of a tribute to prevent the shedding of the blood of those who were allied by the descents from their common ancestor, Priam.

Caswallon peremptorily refuses this request: Brutus and his followers settled in Britain to escape slavery, and to found a place of freedom; for his part he would maintain it. The letter of Caswallon follows:

Caswallon to Caesar the Roman General: Be it known to you that I am astonished in learning that the excessive avarice of the Romans cannot suffer the inhabitants of an island, remote as this and surrounded by perilous sea, to live in peace; but would levy a tribute on us who have hitherto lived in freedom. Caesar, it is the more disgraceful to yourself, as we acknowledge in Aeneas a common ancestor. Lay then aside your thoughts of enslaving us. Be assured that in defense of our freedom and our country we will maintain the contest till death, rather than suffer you to oppress Britain, if, as you announce to us, you should come hither.

After this reply, Caesar "prepared his ships, set sail, and came to (the) Confluence of the Thames." When they reached the castle of Doral (Dorahel? Durolenum? Durobellum in some MSS.), they found the enemy encamped on the shore. An immediate attack was resolved upon. The carnage was great on both sides. Nyniaw (brother of Caswallon) having encountered Caesar himself rejoiced in the opportunity of engaging with one of whose fame he had heard so much. Caesar enraged by the length of the conflict aimed with all his might at the head of Nyniaw a blow which Nyniaw received on his shield; and the sword stuck so fast in the shield that in the drift of combat

Caesar could not disengage it. When Nyniaw became possessed of this sword none could withstand him; and having met with Labienus, an officer of rank, he slew him. In this battle the greater part of the Romans were slain, so that one might have walked over their carcasses for thirty landlengths without touching the ground. Caesar himself fled in disgrace and with much difficulty. When the people of Gaul heard it reported that he had suffered a defeat, they rose against him in the hope of shaking off his power and expelling him, for they heard that the ships of Caswallon were in pursuit. But Caesar by distributing a profusion of money amongst the chiefs, and liberating all the captives, prevailed on the Gauls to remain quiet.

Following their victory, Caswallon and his chieftains repair to London to give thanks. Caesar on the continent began the fort of Odina,⁶ at a distance from Moran (Morini?). Two years after this event, the fort now being completed, Caesar collected a great force with the intention of avenging himself for his repulse from Britain. The Welsh account naturally has no account of the crossing, which only the Roman would know.

Caswallon set iron stakes in the Thames; these Caesar's ships strike and are sunk. Many thousands are drowned, while the few who reached the bank are set upon by the Britons. A hard battle ensued in which the Romans are of course defeated, and Caesar again fled, going to the "wash of the Moran," thence to the fort of Odina which he had prepared with such wise precaution.

Caswallon again repairs to London with his chiefs for thanksgiving and feasting in celebration of their victories. Thirty-two thousand animals are killed. Night and day there were sports and various pastimes, especially tilting matches. In these contests a nephew of Avarwy (himself a nephew of Caswallon) accidentally kills another nephew of the king. Avarwy is incensed over the confusion that follows a mere accident, and over the methods used to get a change of venue for the trial; he turns

⁶ Assuming a Druidical use of *Graecis litteris*, Odina may represent Olina, i. e., the river Ōrne among the Lexovii.

traitor and invites Caesar to return, promising him aid for aid, and sealing the bargain with hostages. Caesar plans a third invasion, and lands at Rwydon (variants are Dover; Rutupia).

Meantime, in the development of the civil strife, Caswallon was attacking Avarwy's army in London. He at once marshalls his forces and goes to meet Caesar. A spirited encounter follows when the Romans are found in a woody glen near Canterbury. The Britains are forced to retreat, but making an advantageous stand on a high hill they kill great numbers of the foe. The Romans turn the attack upon so strong a position into a siege. Caswallon, after starving two whole days and nights — probably intended by the author as an exaggerated hardship — sent to entreat Avarwy to make his peace with Caesar. Avarwy indulges in some observations about a certain king who is a lion in times of peace, but a lamb in war. Through his good offices, however, peace is presently concluded, with the Britons promising to pay an annual tribute of 3000 pounds of gold and silver to the Roman Senate.

Both Caswallon and Caesar this time go to London, where Caesar spent the winter. The following summer Avarwy went to Rome with Caesar, who went thither to oppose Pompey, at that time the head of the state.

It can hardly be denied that here is color indeed! Aside from Caesar, all other accounts of the invasion that we know are scant, and they agree in the main with Caesar. Cassius Dio is perhaps least favorable to Caesar, yet the Welsh narrative differs as much from Dio as from Caesar. Is Tysilio then a native account, fairly contemporary, influenced, let us say, by oral tradition based upon campfire reminiscences of the British "G. A. R."? Professor Petrie assumes that it is, and that the numerous discrepancies are just what might be expected, since communiqués from opposing camps naturally do not have identical texts.

To compare from Petrie's point of view the salient points in the two narratives: Caesar styles his invasion a punitive expedition; aid has been furtively given to the Gauls by these islanders (*subministrata auxilia*). Tysilio more naturally refers to the "ex-

cessive avarice" of the Romans. The plunder motive in conquest is of course earlier than the idea of "beneficent rule" — they make a solitude and call it peace. Caesar knows nothing of the British rendezvous at Doral which is mentioned in the Welsh. Assuming that Doral is Durolevum, as variants indicate, it lay midway between Rochester and Canterbury, a strategic place in the uncertainty as to whether the Romans would strike at the Channel coast, the Medway, or the Thames. Tysilio represents Caesar as having landed while the main British forces are gathering at Doral; i. e., only local levies opposed Caesar's landing, and they are not described. Caesar gives a spirited account of the difficulty in landing, the success of the Britons in the waves, their attack on his foragers, the effectiveness of their chariot fighting, extraordinary skill in driving, and the dismay of the Romans. After some successes with the foe, Caesar demanded many hostages, and then, fearing the weather prospects hurried back to Gaul, where he fought for hours with some 6000 rebellious Gauls. Only two British states paid any attention to the matter of sending hostages. Tysilio takes the native mode of fighting as a matter of course and therefore gives no description of tactics; had he seen Caesar's text he would have probably gloated over the Roman difficulties and disasters. The combat with Caesar himself, and the killing of Labienus, may be cases of mistaken identity, or aberrations of veteran reminiscences. One Laberius was killed later on. Another natural mistake is when Caesar's prudent haste was taken for flight. Caesar has nothing about a fort of Odina, which is a retreat on the continent in the Welsh narrative. In the expedition of next year, Caesar tried to ford the Thames, not to pass up the river. Tysilio has two years elapse before the second expedition, and is confused about the plans of the Romans at the Thames. Caesar pushed the Britons back, but is unwilling to let his men pursue the fleeing enemy; next morning comes the crushing news of the second wreck of his transport base. He retires with all his men and for the next ten days and nights is strongly fortifying his base camp, even drawing all his ships into camp for safety. The native ac-

count regards this sort of compulsory flight as a return to Gaul; again there seems to be no copying. At this point, if the text is correct, Caesar breaks the narrative to give a description of the country and its people; one purpose the passage serves, if retained, is to divert attention from serious embarrassment at the hands of the Britons. Tysilio reports that Caswallon, no longer finding the enemy about, goes to London to celebrate another apparent victory. Caesar, when the troops are next in contact, admits that both infantry and cavalry are but little suited to this kind of foe; more description follows of their peculiar style of fighting, really a tribute to their skill and bravery. The Welsh is again silent on what is a matter of course. Finally, Caesar describes a successful attack on a peculiar type of town, or forest fortress; Caswallon writes to the leaders in Kent to attack the Roman base, and when this move failed, he sends ambassadors to entreat for peace. Tysilio admits a defeat for Caswallon near Canterbury, a retreat to a hill fort, a siege, and an appeal to a traitor to make peace with Caesar; all this, with the payment of a heavy tribute and Caesar's occupying London, is less creditable to the Britons than the Roman account.

Petrie's conclusion, then, is that the British account of the invasion is in substantial agreement with Caesar's, with just difference enough in these discrepancies and side-lights to show opposite points of view; that there is no dependence, for the passages in Caesar that are most favorable to the Britons are never even hinted at by Tysilio, while he in turn knows nothing of the two storms and Caesar's other difficulties, does not mention Mandubratius, and reveals that Cassivellaunus was personally defeated in Kent and had to surrender. Certain inaccuracies, such as the errors about Laberius, the use of stakes in the Thames, the three expeditions (with the wrong interval), and Caesar's stay in London, all indicate a not quite contemporary account into which have crept errors of oral tradition. The assumption, in fine, is that some Romanized Briton, possibly an early hostage such as came to Rome even under Augustus, was influenced by the "best seller of the day" to follow Vergil's example in com-

binning legend and history as he wrote of kings and battles; thus the Brutus legend was immediately inspired by the Aeneas legend.

This balanced comparison of the two narratives has been given somewhat at length, to show both the character of the material and a method of setting such supplementary reading over against the Roman account, as well as in fairness to this new interpretation of Geoffrey. In rejecting the latter, I must content myself in the space available to a few significant points.

It is true that our conception of these chief northern people has changed since we took Cicero's *Quid nationibus immanius — inveniri potest* (de Prov. Consul. 29) at face value. Modern study has to some extent substituted for "turbulent, barbaric tribes" a picture of nations with political organization of no mean sort, a system of coinage, religious institutions, and especially an issue of nationalism vs. entangling alliances that has a strangely modern sound. At the wildest, it is not impossible that there may have long been a persistent oral tradition about Caesar among the Britons. The widely spread Alexander myth in the East is good support, though the analogy is not used by Professor Petrie. British hostages were early in Rome, and in the first century Agricola is praising the ability of the Briton, his attainments in Roman eloquentia, with more than a hint that some had reached the semi-vocational course, which "*apud imperitos humanitas vocabatur*" (Tac., Agric. 21). But Celtic scholars are not agreed upon how early one may safely speak of written chronicles in their field; and the burden is especially upon Professor Petrie to prove that the book of Walter is not a mere literary fiction, — the mysterious old book so frequently the reliance of the forger and the romancer in all ages. A warning in this very field is the remarkable performance of Charles Bertram, creator of a character still known as "The Pausanias of Britain," whose MS. deceived even the elect among palaeographers for a time.

The discrepancies between the Celtic and Caesar's versions can be duplicated, or paralleled, in the numerous discrepancies be-

tween Caesar and most of the subsequent writers such as Plutarch, Appian, Florus, Eutropius, Cassius Dio, all of whom derive mainly from Caesar. Even that fifth century writer of outline history, Orosius, though claiming Suetonius as his source is quite obviously following Caesar.

Professor Petrie attempts to make something of an alleged discrepancy in the narrative of Caesar himself, to be cleared up, as he thinks, by taking the Celtic at face value. When Caesar, after forcing the passage of the Thames (V, 18ff.), is by his own statement seriously embarrassed by the war chariots, and is less on the offensive than the defensive, the Trinovantes, a powerful local tribe, surrender, "which must have surprised Caesar very much." But local jealousies and dissensions, such as were found in Gaul, existed here, and so Petrie simply ignores the plausible explanation offered by Caesar on the spot.

The mistaken identity of the tribune, Labienus in the Celtic (Geoffrey, ch. 3) and Laberius in Caesar (V, 15. 5), does not need to be accounted for by the haziness of oral tradition, for obviously Orosius, who substitutes one Pacuvius for the famous *primipilus* *Baculus* and who confuses Caesar himself with Suetonius, is the one responsible. His outline reports (VI, 9. 5) that Labienus a tribune was killed by the Britons,—and in the first expedition too, as it is in Geoffrey.

Again, instead of getting a third expedition in the Celtic out of misunderstanding Caesar's retiring to his base on the coast, it seems more probable that the earlier chronicle of Nennius has been misunderstood. Nennius follows events known to have belonged to the second expedition immediately with the statement: *Gestum est tertio bellum* (ch. 15). Since he is at pains to tell us that the second expedition came three years after the first (*post spatium trium annorum*, ch. 15), it is possible that his meaning in the later phrase was misunderstood, and certain at any rate that he is no more to be believed in the one case than in the other.

On the other hand, that the sword of Caesar was nicknamed "Ruddy Death" (Saffron, in some readings) is not necessarily against the Celtic tradition. "The Big Berthas" of modern war-

fare remind us that soldiers in all ages have given nicknames to their trusty weapons. Caesar himself paints the "lily" into the siege of Alesia. But the miraculous properties of "Ruddy Death" do seem to anticipate in suspicious fashion the magic Excalibur.

A final as well as a concededly weighty argument against the probability of the thesis lies in the nature of the Celtic mind as revealed in its literature, reveling as it does in the saga, fairy-lore, the water-world, and what not, but impatient of the strait-jacket of historical truth.

Petrie is more plausible than Tysilio is convincing, yet the new wine in old bottles may give us in this case a usable product. The fact that Niebuhr's famous thesis about early Roman literature was wrong does not make the "Lays of Ancient Rome," based by Macaulay on that thesis, any less interesting. One must not overlook what an appeal this alleged history of Geoffrey's had for centuries, and what a quarry his material has been for one or another purpose. The natural curiosity of the younger student, whether he be radical or reactionary, always invites a presentation of the other side. And so, just as Beesley's revamped and whitewashed Catiline never fails to interest a class, it is safe assumption that another Briton's "native narrative" of Caesar's invasion will prove to be good supplementary material in the second year.⁷

⁷ It may be stated practically, the Latin is not difficult; and in amount, selections from the pertinent chapters fill about four multigraphed sheets.

THE ROMAN WORLD OF CAESAR, CICERO AND VERGIL,¹

WM. STUART MESSER
Dartmouth College

I have just come upon a series of lectures, delivered by the great Italian philosopher and educator, Giovanni Gentile, in the year 1919, to the teachers of the recently redeemed city of Trieste, published under the title *La Riforma dell' Educazione*. In the inaugural address of the series, he says, in an Italian easily translatable by any bright pupil of high school Latin: "*Noi dunque, o Triestini, non siamo venuti tra voi con la boria e lo zelo ridicolo del pedante armato di nuovi programmi e di nuovi testi scolastici. Noi siamo venuti piuttosto a compiere, modestamente ma volenterosamente e cordialmente, un atto di fede.*" In the same spirit we of the colleges and of the preparatory schools gather together in such assemblies as this to perform an act of mutual regard and to consider in common our common problems. In many respects these problems are the same: for my experience on both sides of the College Entrance Examination Board portal has taught me that the college freshman is simply the high school senior who has forgotten over the "Long" much that you have so intelligently taught him.

The catholicity of my title permits a wide range of speculation as to the possible content of my talk. So I hasten to assure you, in the spirit of Gentile, that I have no new method to propound for the teaching of Latin nor shall I discuss the teaching of Latin at all. Rather shall I confine myself to one highly im-

¹ An address read before the Classical Association of New Hampshire, Oct. 19, and before the Classical Association of New England, Connecticut Division, Oct. 27, 1923.

portant by-product of our teaching of the language and literature of ancient Rome.

In many of the greatest colleges, even, of our country there is no present day instruction in ancient history. This situation is a survival from the period when interest in ancient studies reached its lowest ebb. This period is happily past. The last half decade has shown an increasing willingness to accord to classical studies at least a respectable hearing. None the less ancient studies have not yet regained all that was lost in the unreason of the earlier hostility. Many of our freshmen reach us yearly with no instruction in ancient history. How flat and arid to such undergraduates, innocent of ancient history and of ancient life, must seem the reading in Livy, how meaningless much of the lyric of Horace, which should awaken rather in the back of their minds echoes from a rich reminiscence.

My thesis, then, is that we teachers of Latin must be teachers not of the language and literature alone, but teachers of many other things besides, knowing that if we do not teach them they will not be taught. We must teach the geography, the ethnology, the history, the government, the social and private life, the education, the religion and philosophy, the art of ancient Rome. Signor Gentile, to whom I have adverted above, has much to say on the "nationality" of knowledge and the countless factors, tangible and intangible, which determine the "individuality" of the culture of a people. If, for our students, Latin is to have *that*, if they are to go from their Latin studies with a real, living knowledge of the peculiarity, the individuality, the intrinsic and extrinsic differences and similarities between ancient life and modern life, *we* must see that they get the tangibles and intangibles of the Roman world. Keeping this ideal ever in mind we must so increase our knowledge of the physical world and of the many-sided civilization which formed the background of the writers of the late Republic and the early Principate — to be specific, of Caesar, Cicero, Vergil and Ovid — that we shall be able on all occasions, to flash out an illuminating light on word or passage that will catch the student's attention and hold it;

comments and suggestions which will lift his Latin out of an Ovidian Tomi of dull routine and drab effort and make the text for him a "pictured page."

Of course it is not my intention to place the emphasis in our teaching where it does not belong. Some twenty years ago I sat under two professors of college Latin, both among the more inspiring teachers of my undergraduate days. One maintained that archaeology had killed the classics. The other as firmly believed and declared that archaeology had saved the classics. Pirandello would smile and say that both were right. If we spend all of our time dressing students in tunics and togas such as Romans never wore and in modeling bridges which would never have carried the soldiers of Caesar across the Rhine, then the former was right. If, on the other hand, we read a line of Latin, and then ask the construction of *cum*, read a line more and again ask the construction of *cum*, archaeology might save the day for that particular class! Here again the philosophy of Horace, the philosophy of the Golden Mean, will save us from the humorless riding of any one hobby. And it is a reasoned, intelligent proportion of our time which I ask for matters such as I shall outline.

May I be privileged, then, to suggest in the briefest possible way the kind of material to which I refer? For example, take geography. Does one always exploit to the full the geographical interest of the ancient world? Who does not recall that striking passage in Livy (5, 54, 4) in which the dictator Camillus describes so spiritedly the heaven-chosen site of Rome, when, with the city in ruins from the fire and sack of the Gauls, the inhabitants would have gladly removed to neighboring Veii? "Not without reason," says he, "did gods and men choose this favored site for the founding of our city: its hills raised above the miasmic vapors of the plain; the Tiber nearby, by means of which we can secure the products from inland parts and from regions over the sea; near enough to the sea for our convenience, but not so near as to expose us to the descent of hostile ships; situated in the center of Italy, a situation, in short, fitted by

nature beyond all others to insure the growth of a city." These natural advantages, so clearly realized by Livy, should be realized by our students also, for they are part of the geographical factors which caused Rome to develop as it did.

Our students should start with the position of the Italian peninsula in the Mediterranean basin, and learn the advantages inherent in centrality for the growth of commerce and for the entrance of trade and of culture from the ports of all the world. They should realize the protection afforded by the fact that the peninsula lay with its back to Greece, barricaded by its inhospitable coasts against the too rapid entry of civilizations from the east to crush the native Italian culture before it had passed out of the stage of its swaddling clothes. Had Italy faced toward the east, Greek civilization would have transformed the native culture before it had attained sufficient growth for its self-preservation. As it was, Greek influence worked up slowly from the south, where it had easy geographical access, and met Roman culture only after the latter was able to assimilate it without losing all that was unique and national of its own. This is but one aspect of Italian geography. Have students asking, with regard to the Roman Empire: "Why in Italy? Why in Latium? Why in Rome?" For everything on land and sea and in the skies of Italy went into the makeup of that vast complex of the Roman state.

Furthermore when we talk in terms of geography our feet are treading upon solid ground, if you'll forgive the mixed figure. Except for minor changes we have here an imperishable document. For example: Caesar chose for his province Cisalpine Gaul. Why? The Italy of to-day helps to answer the question. The Po valley is a great crescent striking across northern Italy from east to west. It is a level plain and contains the richest land in all Italy. Could the Austrians in the world war have succeeded in their plan of breaking through and taking possession of the rich plain of the Po, Italy would have been permanently out of the war. Caesar, in his day, saw the value of Gaul and knew that with its resources at his back he was invincible.

This is typical. Get students to thinking in terms of geography. Why did Caesar march by such and such a route? Why did Catiline station his forces *in agro Faesulano*? Those of us who taught in the Students Army Training Corps during the war, in teaching prospective officers, taught ourselves the importance of geography in history. Caesar's campaigns in Gaul all have their geographical determinants and their geographical interest.

The story of the Roman road, closely connected with the subject of geography, is always a fascinating topic to the student trained to walk and to motor. These roads, built to last forever, bridging rivers, tunneling mountains, crossing valleys on great viaducts, bound the Roman Empire together, from the Pillars of Hercules to the Caspian Sea, with routes for trade and travel. The civilized world was traversable with a speed and safety not again duplicated throughout the long centuries until the time of the railroad — and the railroad of very recent days at that. Have the student trace the main trunk lines and discover how the trade of the world still follows them. Germane here, to arouse the student's interest, are accounts of record voyages and record journeys; the seething, manifold life along the ways: soldiers, provincial governors, the state post, strolling players, popular philosophers and itinerant professors, embassies of state, painters, sculptors, musicians, athletes, curiosity seekers and seekers after health traveling to the great springs and sanatoria; the inns, with their quaint names: "At the Sign of the Cock (*Ad Gallum Gallinaceum*)," "At the Sign of the Wheel (*Ad Rotam*)," "At the Sign of the Serpents (*Ad Dracones*)," etc. The romantic tales of those Robin Hoods of the ancient roads, Tilliboras and Felix Bulla, will not fail to arouse interest. And the student should realize, too, that when Christianity started on its conquering way from Judaea it found a Roman Empire physically prepared to hasten its conquest through a network of superb roads.

Again, geographically speaking, the beauty of Roman landscape in mountain, river and lake, the azure skies, the sapphire

seas — blue with a blue which one can not see, at least around these northern coasts — all are part and parcel of the highest product of this civilization, its poetry. Our students must "walk with Vergil in his fields and listen with Theocritus to Sicilian folk-songs," as Countess Cesaresco says of her experience south of the Alps. All have not had the good fortune to visit Italy; still how much vivid and helpful lecturing is done in America and elsewhere by those who have never visited the places of which they talk! So in regard to classical lands there is a wealth of material in illustrated book and popular treatise which will give the necessary data. Guide books, with their modern information on ancient sites, are very helpful. With assistance from such books one may lecture to his students on the tortured and beautiful Phlegraean Fields, stretching from Cumae to Naples, and famous in poetry back to the day of Homer.² Or he may take his pupils on an archaeological promenade through the Lake District of Gallia Cisalpina and the cities which must have known Caesar and Cicero and Vergil as well as Catullus, Livy and Pliny. Or crossing the Alps, he may follow Caesar through Provence, and up to Belgium. But why add to a list that can be made endless?

Turning from the geographical environment to what we may call the physical heredity of the Roman stock, our students should know the main strains which went into the makeup of the Roman conquerors of the world: Caesar's veterans, Cicero's supporters, Vergil's fellow Cisalpines. What were they ethnologically speaking? How was it possible for that small shepherd people of the Iron Age living upon one of the Seven Hills to expand and conquer the world? This study is vastly informing as well as intensely interesting. We find in pursuing it that the prehistoric chapters of our Roman histories of a few decades ago have

² I may mention the series *Italia Artistica* (Istituto Italiano d'Arti Grafiche, Bergamo) for text and picture. In addition to the better known *Baedekers* and *Guides Bleus*, I may call attention to a new series, very up-to-date and very authentic: *Guide del Touring Club Italiano*; in Italian, to be sure, but guide book Italian does not make difficult reading for a teacher of Latin, as many of you know.

all to be rewritten in the light of recent discoveries. For we have spent these decades in exploration in river drift, peat bogs, lakes and caves. Anthropology and linguistics have acted as handmaidens to archaeology and at present we are in the unique position of knowing more about the Romans than they knew about themselves. We realize how diverse were the racial elements which composed the Roman citizenship, a diversity which has had no parallel outside of our own times and these United States. We see unfolded before us by the great Italian scholars, Pigorini of Rome, Brizio of Bologna, Orsi of Syracuse, an animated scene of activity and life in the prehistoric Mediterranean: wave after wave of Indo-European peoples sweep down over the peninsula; then come the Etruscans by sea, bringing their Oriental (?) culture; finally the sweetness and light of Greek culture work their way up steadily but slowly from the south. Vergil's tales and Livy's legends all have their meaning and explanation in the light thrown upon them by these recent scientific studies. Certainly of all this our students should have some hint from us.

On the private life of the people our material is now prolific. Students should know the main facts about the topics which form the table of contents of any text book on Roman private life: the organization of the family; the amusements of the people; the circus, the baths, theaters and amphitheaters; the distribution of activity over the hours of the Roman day. The archaeologist's pick and shovel have been busy to aid us here and to supplement the facts gleaned from the literature. Typical cities, uncovered by modern excavations, should be pictured: Pompeii, Ostia, Timgad. Pompeii is always a romantic document of ancient life to the pupil and if our own interest has become a bit jaded, we must remember, here as elsewhere, that much which is to us *crambe repetita* has for him all the freshness of absolute novelty. The number of students entering college who have never read Bulwer-Lytton and never heard of Pompeii is becoming painfully large. Pompeii may be called the mediaeval, European type of Roman town; Ostia, the modern, American type of Roman town, with its straight, wide streets, its active

commercial life, with all the hustle and bustle of an American port, its families living in great city "flats;" Timgad is the pure product of the Roman army. All of these help the student to understand Rome. Pompeii, with its polite provincial Hellenism, was not a complete physical or spiritual picture of ancient Rome. Ostia gives us in complement what must have been a large part of the life of the City. And Ostia, as it slowly emerges from the sands, is one of the wonders of modern archaeology. Nor has the excavator been inactive in the ancient provinces, and Africa, especially, is no longer a closed book. No teacher of Caesar need be ignorant of the life of the Roman camp who is willing to take the time to read the description, by the great French scholar, Cagnat, of the permanent camp at Lambaesis in Roman Africa. The facts about these sites are easily accessible and we should use them.

On matters of the daily life of the ancient Romans the contact with the student's interests is possibly the closest. He can be made to feel that the Roman was a person, *mutatis mutandis*, with like passions unto our own. If one neglects to make the Roman live as a human being the text of the student's authors will always remain something separate and distinct from reality. At the same time these are the easiest topics to make alive. No great imagination is necessary to center the attention of the pupil on the Roman enjoying the numerous attractions of the great bathing establishments of the Eternal City, which were so much else than baths; the elaborate theatres, where whole troops of cavalry were used in histrionic productions which dwarf Drury Lane or our own Hippodrome; where Pompey from the spoils of the Mithridatic wars furnished whole troops of cavalry and divisions of infantry, hundreds of mules laden with real booty of battle, and 3,000 mixing bowls for a single performance! As an antidote to the student's over-devotion to athletics the attitude of the better citizens toward the games may be illustrated by the letter of Cicero, condemning attendance at the amphitheater, or one may cite the very modern tone of the famous letter of the younger Pliny.

But there are also petty, unimportant, personal details about these great figures which make them live for our students. How many students know the human side of the men of the times of which they are reading? For example, that Vergil's patron, Augustus, liked to take a short nap after meals with all his clothing on, but being careful to let his feet stick out of the bed-clothing and holding his hand before his eyes to keep out the light? that among other articles of food he liked sardines, pot cheese, cucumbers, lettuce and cider apples? that he had blond, wavy hair, moderate sized ears, eyebrows meeting in the center and teeth set wide apart? that he had a professorial disregard for his sartorial adornment and that then in repentance and great haste he would employ several barbers to do the job all at once, stoically reading or writing even while being shaved with the bronze razors of an Italian barber? that he had a more than feminine terror of thunder and lightning and on the approach of a storm immediately hid in the cellar? That Caesar was bald and not proud of it, and that, therefore, no honor did he prize more highly than that of being permitted perpetually to wear the laurel crown? that he carefully combed down the hair over his bald spot? that he was very fastidious about his personal appearance? that, as our American undergraduate, he went bareheaded and led his troops thus in all sorts of weather? Why multiply details? Some one may well say that these are very minor matters, unimportant facts with which to amuse infants. They are. And yet, who of us is so old that he ever tires of reading them in the chatty, newspaper accounts of that ancient reporter, Suetonius? Certainly, in the case of the great Princes, they make him more real for us than the austere Prima Porta Augustus of the Vatican.

To-day Italy, in the sphere of educational theory, is attracting the attention of the world in the person of Madame Montessori and of the Fascista Minister of Public Instruction, the philosopher-educator, Gentile. Well, what was the education of the orator, the statesman and the poet in that Italy of an earlier day? In other words what were the content and method

of education in the schools in which Cicero, Caesar and Vergil secured their training? Our students are always interested in the schooling of those about whom they are reading.

If you consider the designations of the three grades of teacher in Rome, (1) *litterator*, (2) *grammaticus*, (3) *rhetor*, you will find that these words contain an epitome of the history of Roman education. The earliest school and the most elementary teaching were Roman in content and method. The two higher schools were, as the names indicate, Greek in content or method. The *litterator* (a Latin word) was the teacher of the three R's to the boy. Chronologically in the life of the state and in the life of the individual the Roman training came first. Then chronologically in the life of both came the training in the Greek disciplines according to Greek methods. Contact with the Greeks after the war with Pyrrhus and after the Second Punic War introduced a change. Many Greeks were brought to Rome as slaves. Such a slave, for example, was Livius Andronicus, who translated the *Odyssey* into Latin to provide a text book for Roman boys. Horace tells us that he had to study his cranky Latin under the rod of a crankier master, whom he has immortalized for all time under the epithet of *plagosus Orbilius*.

The influence of the Greeks caused a broadening of Roman education. *Culture* was added to the earlier barren *utility*. The school which arose to satisfy the demand for a cultural education was the school of the *grammaticus*. Here Greek authors were studied before Latin, and we find the Romans doing what every nation since that time has considered a sound foundation for cultural study: to wit, training her students through the medium of a foreign classic tongue. This school corresponded very closely to the modern *gymnasium*, *lycée*, or *liceo* of the Continent, which, as you all know, takes the student through what would be at the present time approximately the second year of our college. Some of these *grammatici* were very erudite and all assumed erudition. Suetonius, again, will amuse our students, who tells us how sour Tiberius tried to floor these pundits with Edisonian questions: "Who was the mother of Hecuba? What

name did Achilles assume among the maidens? What was the song the Sirens sang?"

The school of the *rhetor* corresponded to the university studies of the present day. The point of connection most immediate here, which will occur to every one of my hearers, is the *Pro Lege Manilia* of Cicero. In the school of the *rhetor*, the prospective orator — it was assumed that all should be more or less orators — was given his formal training in the writing of orations. The effect of this formal training and the nature of it can not be too strongly stressed and too diligently studied by the teacher. The Manilian Law is a very fortunate example of a speech written with the rules of the schools in mind. Students can see from this model how a young orator went to work to carry out in real life the game as taught in the university. The deadening effect of these rules and of the training of the rhetorical schools when too mechanically applied can be noticed in passing.

The student will also be interested in the great university towns of the times — Athens and Rhodes and Ephesus and Alexandria — and the places where Caesar and Cicero, especially, got their training. The life in these university towns is strikingly modern. The young scape-grace, M. Tullius Cicero, the son of the orator, writes a series of letters from Athens, meant ultimately for his father's eye, showing a skill in the pretence of hard work and in begging for funds which have not been surpassed in finesse until recent times and by American undergraduates!

Closely connected with this topic of education is the matter of books and libraries. The students should know the physical form of the ancient book, how books were published, and how the works of Caesar, Cicero and Vergil have come down to the text-book in his hands. Necessary, too, is a sketch of the nature of the original writing. Scarcely any of the preparatory school students reaching us know anything about these matters. Witness the student who, on being asked to compare the style of Tacitus with that of Livy, replied that Livy everywhere used

v's whereas Tacitus regularly employed u's. Books first became common in Rome at the time of Cicero, and the story of Cicero's relations with his publisher, Atticus, or why it was necessary for Vergil to have a patron, may help to brighten a blue Monday recitation.

Then there is available for our use a vast deal of information about libraries. Asinius Pollio, Vergil's friend and patron, was the first Roman to open a public library, a Roman Andrew Carnegie. Augustus shortly after followed suit, establishing a library of Greek and Latin books in the temple of Apollo on the Palatine. Libraries increased in number rapidly. In Rome twenty-nine sprang up between the time of Augustus and the reign of Hadrian. Each town hastened to mimic the capital. Each had its library, generally the gift of some philanthropic citizen. Even Timgad, on the outskirts of the great African Sahara, an army-built town, and inhabited doubtlessly by veterans and their families, had its local library. The remains of this library building are the best preserved monument of the kind from the ancient world and the French archaeologists reckon its capacity at 20,000 volumes.

Again — if I may detain you for one more of these illustrative captions — we should always try to reconstruct for our pupils the possible aesthetic experience of the Roman. In the field of architecture this is not hard to do. America is full of examples of classic architecture deriving directly from Rome. One of the reasons for this some of you may not know. It is as follows: Up on the Janiculum, beside the Aurelian Way, where Catiline, "breathing forth crime," passed by that night of Nov. 7th, 63 B. C., there is to-day a striking group of buildings known as The American Academy in Rome. Here American architects, sculptors and painters are aided to study under classic influences for a period of years. They then return to America to adapt what they have learned to our local needs. But this is a digression. Our students should know what things in architecture and art are characteristically Roman. Roman art was born of a Latin mother, suckled by an Etruscan nurse, taught by a Greek teacher

and influenced by a hundred local companionships. Yet it always was and it continued to be genuinely Roman. It is not Attic art, nor is it a debased form of Hellenistic art, as is so generally believed. To paraphrase Della Seta: Roman art was the art of a people given to political domination, so it could not be beautiful if by beauty is meant ideal abstraction and smooth charm of form. But if beauty is a grandiosity which overwhelms the imagination, the glorification of Roman power, justice and clemency, as in the reliefs of the column of Trajan or the tetragonal mass of the baths of Caracalla, then Roman art is beautiful, beautiful as the Greek, and more vital. A statement a little over-generous, but pardonable in a modern Roman. From some such generalization one would go on to the specific contributions of the Romans: the extended use of the arch, the vault, the historic relief, highly individualized portrait sculpture, etc., etc.; the list can be found in any handbook. But whatever we do and however we do it, we should not let the student get away from us without some conception of this important side of Roman life.

Well, then, some such information as I have roughly suggested, I should like to have the high school pupils know who come to us as freshmen, as part of the by-product of their study of the literature and language of ancient Rome. I should not have the other aspects of Latin study neglected for this; but rather, on the other hand, have them energized and vitalized by it. Certainly we fail in our duty if we permit our students to go from the study of the past without some conception of the ancient world as a whole. They must have some alembic of the past in which to distil the knowledge and experience of the present. If we do not give them this, then much of our boasting about the value of our subject is as sounding brass and tinkling cymbals, many of our brave words, *vox, et praeterea nihil*.

NEC CITHARA CARENTEM

By C. W. MENDELL
Yale University

I.

To mention the Grove of the Academy is to suggest at once the shades of learning and the sound of deep philosophical waters. The very name spells awe to the unlearned and the scoffer. But the haunt of Aristotle possessed attractions other than the draughts of wisdom that could be quaffed beneath its olives. The shade of those gray-green trees was something to be prized in a glaring Athenian June when through it trickled the miniature Cephissus after her blatant rival across the city had long since run dry. The rustle of the myriads of gray leaves, the grateful shade on the soft grass, with every now and then a scarlet poppy or a pert anemone, and always the soothing chatter of the brook; the man with any love of nature in him must prefer these to the squares and porticoes of the great white city. In winter, the splendid colonnades of the agora or the theatre, but in June, except for the man without a soul, the shadows of the grove of Academe.

Quintus Horatius had a soul. Also he had a body that was very short, and nature, with her mistaken sense of justice, had sought to make compensation by bestowing his lost inches on his waist line. Add to this that the aforementioned soul often found it necessary to express itself in verse and it will not seem strange that Quintus was usually to be found at almost any hour of the day under the shade of Athena's trees in the sacred precincts of Aristotle. The instinct of sociability might sometimes draw him, when the sun was not too fierce, back over the dusty road, through the potters' quarter, by the tombs of many a Greek

of the good old days, and so into the busy city itself, there to watch with quizzical amusement the antics of his bustling feverish fellow beings who could not or would not take life as a pleasant pastime with only enough of bitter in it to make the joy seem real. Or, more often, the cool twilight might draw him off to some gathering of good friends where the Chian wine was mellow and the laughter ready.

But if you really wanted to find Quintus and your time was short it was best to go straight to the quietest, coolest spot in the Academy. There it was that Marcus Brutus sought him out one day. It was a hot day even for summer Athens but Brutus was not the man to be dismayed by that. With his tunic tucked up high he had rushed out from town with the splendid disregard of the vagaries of nature that marks the man with a purpose. What mattered a few degrees of temperature when the fate of the Republic lay in the hands of its two last champions and he the greater of the two. What was a little white dust in the face or the parching of a man's throat to the splendid vision of Rome re-born; of the days of the Scipios brought back again and every tyrant despot swept from the earth. The purpose that did not hesitate at striking down a friend, and that friend a Cæsar, recked little of mere bodily discomfort.

So out to the Academy, with soul as hot as the sun that beat down upon him, labored Brutus. Men must be enlisted in his cause if the crafty Antony was to be prevented from placing a king on a Roman throne. And Athens, the great university of the Roman world, was the place to find the men with imagination enough to take up the cause that seemed for the moment beaten. In the city he had heard men speak of Horace, the young student from Rome, the man of contrasts: the country boy with the sturdy heart of his Venusian ancestry under the surface finish of a man-of-the-world philosopher, the poet with high imagination and ideals hid deep under a cloak of indifference. Even this easy-going eclectic might aid in the great work of redeeming Rome if the right chord were touched. It seemed well worth trying and as Brutus toiled on, his arguments seemed more

unanswerable at each rehearsal and his enthusiasm grew till he suddenly found himself under the low wide trees without having noticed the relief from the torrid sun.

It was a voice at one side that brought him back to earth. "If you're not trying to reach Sparta before mid-day you might lie down a bit — its very comfortable." He turned impatiently to face the very man he has come to argue with. Stretched out on the soft grass under an especially thick olive tree with his finger marking the spot in a roll of Aristophanes where he had just left off, Horace was looking up with a smile. It was a smile of good natured welcome, no annoyance at the disturbing bustle of the new comer but a decided wrinkle of amusement around the eyes. There was really no positive harm in this man's hurrying so long as he did not require company. "Don't you think your business could spare you a minute?" he ventured again.

"My business, sir," rejoined Brutus, "is to serve my country, and that is a business that no true man will keep waiting while he pampers himself. I am here to find Quintus Horatius and from the excellent description that each tavern keeper of Athens has given me of his appearance and habits, you might well be he."

"I scarce hoped they remembered me," and Horace wound up his scroll — here was live material for the pen of an Aristophanes. "You see it's so long since my delicate health has permitted me to pay them a visit. I envy you your fresher intimacy. But you have an advantage over me, — country mouse that I am, I can't tell who you are, though I'm sure I have seen you in Rome before I came here."

"No doubt you have," said the other, "and perhaps have heard more. My name is Marcus Brutus — Brutus the assassin, men say — but some add more truly, Brutus the lover of Rome."

Horace started preceptibly but at once caught himself. "You must be tired," he said, "if you have been running since the Ides of March. Do sit down and cool off."

But Brutus noticed him only by an impatient gesture and sailed into his subject, pacing back and forth more viciously every time he glanced at Horace with his quiet amused smile. "*I am*

an assassin" — his words came hot and fast — "but it was not Caesar that I struck — it was the king, the man who could forget that for nearly five hundred years the Romans have been free men, that the Republic that our ancestors won and that we have enjoyed, can recognize no master and still endure. I struck, not for my own petty glory but for the honour of the senate and for the rights and liberties of every son of Rome. Can't you see," and his piercing eyes blazed fiercely down on Horace who was studiously smoothing his tunic, always with the same quizzical smile, — "can't you see that Caesar stood for Caesar only and that now in his place there is another, a poorer man than Caesar, to be sure, but not one whit less ambitious, less scheming, less ruthless of the welfare of his fellow citizens? Can't you see through his fine words? Why, they ring false in every syllable. And yet the fools listen to him — stand gaping at every treacherous word he utters — like the silly idiots they are — fools every one of them — madmen."

"Or Stoics" murmured Horace, but Brutus was oblivious now to interruption.

"But surely you — you who have not grown up under the iron hand of the tyrants at Rome — you whose father prized his freedom beyond anything in the world — you who knew at Venusia what the Roman blood of the old stock really meant, surely you will not sit idly watching while all this is wrested from you."

Again he paused in his torrent of eloquence and towered over Horace, who had drawn himself up and was seated with his back against the tree looking at the nervous figure before him. Lean and eager and a bit scornful, this was no mere demagogue. The fine patrician features showed the lines of thought, the philosophic mind, that had led Brutus slowly to the faith that he now held so securely. But Horace was ever wary of enthusiasm.

"That I will not," he put in while the storm of words was lulled for a moment. "I promise you faithfully that I will not — that I will stay quietly here and look the other way till the horrid process is over."

Brutus turned angrily on his heel. "I had heard," he burst out, "that you had better stuff in you, that you were *not* a servile weakling to be robbed without resistance of the birthright that your father toiled to give you."

Horace sighed. This was amusing enough for a time but an enthusiast must not become a bore. And besides Brutus had struck deeper with his last thrust than Horace cared to show. The father who had once been a slave, who had earned his freedom, who had denied himself — was even then denying himself — that his boy might have an education that no senator's son could sneer at — that father was the recipient of the deepest emotions in Horace's soul. And it was disturbing to have his loyalty or his gratitude questioned. Brutus did not see the annoyance but he did see that he had at last caught his hearer's attention and he pushed his advantage.

"You are surely not going to throw away that which your father won for you and taught you to believe was the greatest thing in the world. Have you so absorbed the meanness, the littleness of the Athenians around you here that you have no power left to see in your mind the greatness of a free Rome, no longer under the heel of a usurper but with liberty for every son who is not a craven? Is your imagination so dead that you cannot see the reign of wealth and luxury, of brute power and more brutish wantonness, stamped out once and forever and the true days of gold brought back when men were called from the ploughshare to tide Rome through her crises? Can't you imagine once more a senate that would recoil from a hireling puppet or a conspiring, treacherous fop — a senate of kings too big to take a bribe? Can't you see again Rome's armies formed of Romans, fighting for their homes and for the gods of Rome, instead of a horde of hirelings — machines to rob the Gaul and the Briton and the German of the home he loves?"

The smile was gone from Horace's lips. He was on his feet now and enthusiasm was actually spreading over his face. Here was a man with imagination, with an ideal that really seemed worth working for — only never too hard. The personality that

was strong enough to send the fluttering Cicero back to Rome and Antony, had gained its hold upon the reluctant will of this scholar poet. So long had it been since any real emotion had stirred his soul that Horace scarcely knew the sensation that he experienced now. Only long-cultivated instinct kept him from speaking his enthusiasm. But Brutus was not slow to see the flush or to drive home his plea.

"And when this is bound to come," he urged, "for it will come, it must come — when every true Roman that loves his Republic is in the harness to make it come — will you sit idling under your tree or drinking your wine in a Greek tavern and have no hand in the glorious work? Surely you will not — surely you will be with us to share the toil and to share the glory."

"For the glory," — Horace ill liked to yield to this man's irresistible spirit — "for the glory, I'm content to take all that comes without too much effort. For the toil, I can't say I like the sound of that, but it's clear that you'll never let me alone till I give in to you; so have your way. I'm with you — for Rome and peace once more."

Brutus seized his hand in a grasp that made Horace wince and almost he regretted his decision. But the enthusiast began to outline his plans and once more the flood gates were opened. To Horace, whose nearest approach to fighting had been his boy's play back on the farm at Venusia, it all meant nothing. He caught phrases here and there — Asia — armies ready for a stand — Cassius — Macedonia — the wonderful strength of a righteous cause — and then a medley of uncouth military terms which smacked unpleasantly of work and dirt and bloodshed. But Brutus allayed his fears — now that he had the young man he could afford to humour his foibles. He told him that he was to be a tribune — imperator could have meant no more (or no less) to Horace — that the common soldier did the toiling while all together reaped the glory. It occurred to Horace that this was somewhat inconsistent with the ploughshare-to-the-helm-of-state ideal but it was too hot and his brain was too full at present

to analyze the error. He accepted the fact that he was to be a great man, reaping harvests of glory for which others had wrought, and long after Brutus had hurried back to Athens to enlist other helpers before night should fall, Horace lay idly picturing himself leading a splendid attack, or addressing whole legions of troops, or best of all enjoying the reputation of a fight well fought — by others to be sure — and in the luxury and ease of a Croesus, finding an honourable rest for all the years of his life to come.

With a sigh he finally rolled up his Aristophanes — it might be long before he could read it again in peace but it would be with him when the opportunity came. With another and a deeper sigh he began to stretch his legs toward the city of white, touched now with a softer light that blended into a real harmony the unyielding rock of Athens with the glowing purple of Hymettus.

II.

It was a very different day, more than a year later. There was no warm sun — no dry fields of Academe. Not even an olive tree kept off the steady, penetrating drizzle, cold and disheartening, that drenched the country round Philippi. There had been a great battle; the field, strewn thick with the bravest, bore gruesome witness to that. All day the troops of the republic had laboured vainly against fearful odds. And finally, with their spirits dampened by the cold of the Grecian autumn, utterly abandoned by their hot headed leaders, they broke. It was no orderly impressive retreat, but a mad rout, a wild rush to escape any way, any where from the relentless pursurers. Had not Brutus taught them to hope for no quarter from the cruel tyrants? Could these men who felt themselves the last defenders of the old order, expect any mercy from the picked minions of the new? To be sure, Brutus was gone and Cassius was gone, but would the victor be content to have cut off the leaders — would he not require the last farthing of the underling as well? And who now could lead them to safety? It had been only the fanatic enthusiasm of Brutus that had held them fast and that they had

no longer. So there was no standing on the honour of their going. Honour indeed! It was life they wanted now if they had to trample on their dying comrades to get it; life, if they had to desert to the foe feared, the friends they thought they loved.

And with the rest ran Horace. His shield he had long since left behind him on the field of battle: he trusted to the Muse alone to save him from that awful day. And perhaps because it was she alone that he had ever yet sincerely worshipped it was she that did save him. For he finally found himself in a field very far from the scene of battle. How he had covered all that distance it was hard for him to say, but there he was and safe, for the rout had not come that way. So he sat him down on a cold wet stone while the rain fell, very slowly but very steadily, and he wondered why he had ever let anything draw him away from his beloved Academy.

How warm, how comfortable it seemed as he recalled it on that hot summer day when Brutus first crossed his path and held before his eyes the elusive prize of glory. How bright had seemed that prize then and how real. How distant now if indeed there were any such reality. He had had time to think of it soberly since that June day and many a time had he repented his first sin of enthusiasm. But then there was always Brutus to restore the glitter, and always the fear of being ridiculous if he turned back from the path of glory. So he lived on, never knowing just what was the issue or what his part in the working of it out, yielding to the stronger will and always ill at ease, till the final crash. And as he sat on the cold ground of Philippi it all flashed through his mind and there was little comfort to be found in it.

But he was safe — there was that to be grateful for and surely he had learned much in a year of doubt, and vastly more in an hour of horrible fear. At least for him he knew that the joy of life did not consist in striving with his fellow-citizens for the bauble, glory. He knew that it mattered not one particle to him whether the senate ruled Rome or a king sat on a throne and

ruled the senate. He knew, as he had only half suspected in the old days in Athens, that for him life was the quiet enjoyment of what the gods bestowed and not a senseless grasping after what they saw fit to withhold.

It even amused him, till he almost smiled through his misery, to think of himself as he would perhaps have been, had Brutus won the day — to think of himself sharing the triumph and all the silly pomp and senseless pageantry, all the tiresome, monotonous drudgery of power. He fancied himself a proud official at Rome with clients at his heels if he but went to the forum and never a chance to be again the simple Horace of only a year ago. Till he almost thanked his fate that he was spared a victory that day. At least he could be as inconspicuous now as ever he liked and walk about the circus or ride his bobtailed mule wherever he would, with none to criticize. At least he could if he ever got home again, and now he felt that after all he *wanted* to get home again. He wasn't as ready to leave the world quite yet as he had thought. So, stiff and tired and cold but comforted withal, he made off from the neighbourhood of strife and confusion.

III.

It is another autumn day. The sun is sinking behind the long Janiculum. Far off Soracte catches the last gleams and sends them back in soft pink glow from the first light snowfall of the year. And Horace turns back from watching the dying day to pile more logs on the blazing hearth and to stretch himself out and dream new dreams. It has been a day to awaken dreams. All Rome has been joining with Augustus to celebrate the day. For the splendid temple of Apollo has just been dedicated and Horace with the rest has seen the opening of the great imperial library.

It is an older Horace, a little stouter, a little more bald. But the wrinkles around the eyes that even Philippi could not erase are deeper too and the genial air of contentment is less callow than when he stretched beneath the olives in Academe.

And he thinks now of that afternoon sixteen years ago when Brutus flashed across his path, the dreadful intensity of the man, his frightful pictures of what must come when the republic was no more, pictures of iron-handed tyranny, of regal luxury that would drain the people's wealth and sacrifice to one man's pampered leisure the very freedom and happiness and life of all the rest.

And then against the field of Philippi he sees the years that followed after. Peace has come from that disaster, order has been born of anarchy, and the dreaded tyrant has toiled as none of his minions ever toiled. Horace smiles as he recalls that word tyrant and thinks of the man who has been the father of his people through years that but for him might indeed have been dreadful. He thinks of Rome fast becoming a city of real beauty, he thinks of the little circle of men who are making for Rome a place in the world of letters that Brutus could hardly have understood. It is Apollo whose temple is the crowning achievement, not Victoria nor Bellona nor even Mars. There is wealth and luxury to be sure, but it is the wealth of a great people and the luxury is the luxury of Apollo's temple with its shrine to literature. Rich were the offerings, stately the solemn ceremony and all the pomp and circumstance of the day devised to honour the god of light.

Horace remembers with a smile, as he looks around his little room, the dreams of wealth and power that the inconsistent Brutus had aroused in his young brain and he realizes that he has come by a hazardous way to the only haven that could have given him real joy. His boy comes in to spread the simple meal. Horace makes him get out the tablets and, as the logs crackle and the twilight fades, he records his own contented prayer—*Quid dedicatum poscit Apollinem*:

What is my prayer? What can Apollo give
Now to his bard that pours
Libation from his simple bowl? To live
Mid rich Sardinian stores?

Nay, nor to own the herds Calabria breeds;
 Nor India's cherished gold
 Nor that fair land where silent Liris leads
 By many a quiet fold.

(Let him who will prune the Calenian vine,
 Proud fortune's favored child,
 Or from rare goblets drain the rarer wine,
 On whom the gods have smiled.

For surely he has won the smile of fate
 Who undismayed each year
 Braves the Atlantic. Mine be the simple state
 That knows no haunting fear.)

Grant me contentment: Child of Leto, give
 Sound mind and body whole
 And with the ripening years let me still live
 With music in my soul.

SERVICE BUREAU FOR CLASSICAL TEACHERS

By FRANCES E. SABIN, Director,
Teachers College, Columbia University, New York

ANNOUNCEMENTS

1. The November and December issues of *Latin Notes*, a four-page bulletin containing announcements and material interesting to Latin teachers, have been sent out to subscribers and, in the case of the first number, to about 4000 persons in addition. If you are not a subscriber and wish to see a sample copy or desire to have one sent to some of your friends, kindly communicate with the Bureau. A full account of the plans of the Bureau (including a list of 18 mimeographed articles ready for distribution) is contained in the November issue.

2. With a view to making certain material more readily accessible to teachers than is the case at present, it is proposed to gather up contributions on the subjects listed below and to publish them in the form of bulletins which can be sold at cost (probably 25 cents or less). The publications will not be started until there is reason to think that the demand for them justifies the initial expense. Persons who are interested should write to the Service Bureau, enclosing name and address and giving information as to the four points following this list:

1. Matters of common sense about teaching—some suggestions for the inexperienced instructor.
2. The teaching of Latin.
3. The teaching of Caesar.
4. The teaching of Cicero.
5. The teaching of Vergil.
6. The teaching of vocabulary and word-study.
7. The teaching of syntax and prose composition.
8. Teaching a class to translate.
9. The background of the high school Latin course—significant points about Rome and the Romans (Roman life, history, char-

acteristic ideas, and the legacy of Rome to Western civilization).

10. Equipment—lists of books, pictures, slides, etc.

HOW I FEEL ABOUT THE PUBLICATION OF THE BULLETINS SUGGESTED ABOVE

1. I am interested in the publication []
2. I shall probably order all of them []
3. I shall probably order some of them []
4. I am most interested in numbers

3. Seventy-five *Package Libraries* are now being circulated. It is hoped that this number will be greatly increased during the next few months when teachers have had an opportunity to think out and put into proper form helpful ideas concerning the teaching of secondary Latin. Several Extension Departments have offered to keep such packages of material on hand to send out to teachers in the state.

4. The Service Bureau will be glad to have the readers of the *CLASSICAL JOURNAL* send in the names of persons who have special skill in connection with matters of teaching, or any information regarding sources of material valuable for the files of the Bureau. It welcomes also suggestions in regard to any phase of the work as it is now being carried on.

Notes

BOASTING AS A PROVOCATION OF THE DIVINE POWERS: PARALLELS

In classical literature there are many illustrations of the relentless way in which Nemesis brought reversals of fortune to the prosperous. Not a whit less certain was the divine retribution that befell the proud and the vainglorious.

Athena warned Odysseus to speak no haughty words against the gods and to assume no pompous carriage if he surpassed others in valor or wealth (Soph., *Ajax*, 127-130). Through needless boasting Ajax brought upon himself the appalling anger of the goddess Athena (*op. cit.*, 770-777). The rustic Damoetas, who extolled the beauty of his beard, hair and teeth, spat three times into his bosom to escape the results of his bragging (Theocritus, 6.35-39). Herodotus (7.10.5) puts into the address of Artabanus to the proudest of the proud, Xerxes, the thoroughly Greek sentiment that the god permits none but himself to be proud.

There is a passage in Pliny the Elder (11.251) on which modern commentators fail to throw much light. It states that the seat of Nemesis is behind the right ear, and that when the Romans wish to ask from the gods *venia sermonis*, they place their third finger on this spot after first touching their mouth. I suspect that Pliny himself did not fully understand the significance of his words. The touching of the mouth was evidently to moisten the finger with saliva, which had many subtle powers attributed to it. The editors tell us that *sermo* means indiscreet or prudent remarks. An insight into the kind of "talk" that aroused Nemesis is given in Orphic Hymn LXI (Abel's ed.). We are told there in rather vivid diction that this goddess hates "highly colored language" and that the soul "overweening with indiscriminate onrush of words" does not escape her.

Among the Romans no one was more exposed to the dangers arising from pride than the triumphing general, upon whom were heaped honors almost divine. In addition to the protecting amulet which he wore or attached to his car, he had a slave in attendance to whisper: *Respice post te, hominem te memento*. (For many interesting references, see Mayor on Juvenal, 10.41-42.)

The modern world has not entirely outgrown these ancient ideas.

We still say that pride goes before a fall. People who proclaim that they have never been sick a day in their lives are sometimes warned not to boast about it. Occasionally they will touch wood after their magniloquence.

Elworthy, who in *The Evil Eye* (pp. 12-14) cites several ancient examples of self-glorification, notes some modern analogies:

How surely this belief still exists even here in England is proved by the following:—A few weeks ago a respectable farmer had a very nice-looking horse in his cart, which the writer, his landlord, admired, and said would bring him a long price for a certain purpose. The owner began to expatiate on the good qualities of the animal, but suddenly stopped and said: "But there, I don't want to zell'n, and mustn' zay too much for fear o' bad luck" (Nov. 15, 1893).

Even the most enlightened of us has constantly heard and perhaps said: "I never like to boast of my things; if I do I am sure to lose them." "Only yesterday, I was saying I had not broken anything for years, and now I have let fall this old glass that belonged to my grandmother!"

My last and best illustration is taken from the third chapter of Ian Maclaren's story of Domsie in *Beside the Bonnie Brier Bush*. The following reflections are addressed to the mother of a poor boy who had come home to die after winning high honors in college:

Ay, ay it's a sair blow aifter a' that wes in the papers. I was feared when I heard o' the papers: "Lat weel alane," says I to the Dominie; 'ye 'ill bring a judgment on the laddie wi' yir blawing.' But ye nicht as weel hae spoken to the hills. Domsie's a thraun body at the best, and he was clean infatua' wi' George. Ay, ay, it's an awfu' lesson, Marget, no to mak' idols o' our bairns, for that's naethin' else than provokin' the Almichty.

By way of postscript to this note I should like to propose a solution of a question asked by Pliny (28.23). He wants to know why it is that on gathering the first fruit the Romans are in the habit of saying that it is old and that they wish other fruit that is fresh. Such words are the opposite of boasting. Disparaging remarks are insurance against the perils of excessive praise.

A modern parallel is to be found in the paragraph following the quotation already given from Ian Maclaren: "It was at this point that Marget gave way and scandalized Drumtochty, which held that obtrusive prosperity was an irresistible provocation of the higher powers, and that a skilful depreciation of our children was a policy of safety."

EUGENE S. MCCARTNEY

UNIVERSITY OF MICHIGAN

Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., for territory covered by the Association of New England and the Atlantic States; Daniel W. Lothman, East High School, Cleveland, Ohio, for the Middle States, west to the Mississippi River; George Howe, the University of North Carolina, Chapel Hill, North Carolina, for the Southeastern States; Walter Miller, the University of Missouri, Columbia, Mo., for the Southwestern States; and Franklin H. Potter, the University of Iowa, Iowa City, Iowa, for the territory of the Association west of the Mississippi, exclusive of Louisiana and Texas. News from the Pacific Coast may be sent to Miss Julianne A. Roller, Franklin High School, Portland Ore., and to Mr. Walter A. Edwards, Los Angeles High School, Los Angeles, Cal. This department will present everything that is properly news—occurrences from month to month, meetings, changes in faculties, performances of various kinds, etc. All news items should be sent to the associate editors named above.]

Idaho

Boise. — Miss Edna Coonrad, president of the *Gens Togata* of the Boise High School, sends us the following account of her club's activities:

"For four years I have been reading from THE CLASSICAL JOURNAL news concerning Latin clubs in other schools. My classmates have selected me to send in a record of what the Latin club of Boise High School has been doing.

"The *Gens Togata* was organized in 1919 under the leadership of Mrs. H. R. Taslett, of Fort Collins, Colorado. From 1920 to 1922 Miss Helen Cleverdon of Berkeley, California, was leader of the club. Mrs. R. V. Weatherby, our present advisor, has been in the Latin department since 1920.

"The club's requirements for membership are the highest of any of our school clubs. A student must have a grade of '1' in the first two years and '1' or '2' in Cicero and Virgil.

"By presenting each year before the student assembly some special program, the *Gens Togata* has become a well known school club. One of the earliest achievements was the play 'Dido,' put on in 1920. The next year the 'Council of the Gods' was successfully given. In the spring of 1922 the department prepared an exhibit based on Miss Frances Sabin's exhibit, showing the practical value of the study of Latin. The work was displayed in the Carnegie Hall. Many students

constructed miniature camps and bridges from Caesar's descriptions, and some dressed dolls in the attire of Roman soldiers or made shields and spears. In the spring of 1923 the club presented 'The Lamentable Tragedy of Julius Caesar' before an assembly. In addition to this we were enabled, through the coöperation of the theatre management to bring George Kleine's 'Julius Caesar' to Boise. We were allowed twenty percent of the profits, which amounted to about twenty-five dollars. With this money we purchased as a gift for the school library busts of Apollo and Diana.

"Our program for this year has not been entirely carried out as yet but we have already accomplished a great deal. A short time before Christmas the club sold candy in the school halls and from the proceeds we bought gifts for students whom we deemed worthy and who really needed them. In accordance with a custom we met near Christmas time with the French and Spanish club and had a very nice social time. In the spring we shall have an assembly but so far we have not chosen a play. In addition to this we shall have our annual banquet. This is the biggest social affair of the club and everyone always enjoys the program as well as the food, even though the menu cards are often written in Latin.

"We hope that this account will be of help to others just as we, in the past, have received help from *THE CLASSICAL JOURNAL*."

Illinois

Chicago. — Director Wace of the British School in Athens, lecturing in America under the Lowell Foundation of the Archaeological Institute, gave an illustrated lecture at a luncheon of the Chicago society of the Institute and the Chicago Classical Club at the Hotel La Salle on January nineteenth.

The subject was, "Prehistoric Greece: A Study in Archaeological Re-Construction." Mr. Wace explained how geological, zoological, and archaeological evidence agree in marking off Greece and the land to the northwest from Crete and the land to the southeast by a river once flowing through what is now sea. Slides were used to illustrate the sharp distinction between the pottery of the two areas in the time prior to intercommunication: the red-figured geometric vases of the north and the vegetable and animal patterns of Crete. Also the Mycenaean hill-sites and low-lying Cretan sites were contrasted, with an outline of the method of reconstructing a civilization from the

strata of potsherds, representing the neolithic and bronze ages, in the village mounds. Mycenaean and Cretan periods and Egyptian dynasties were equated as to chronology. The lecture was of engrossing interest.

On Monday evening following, at Northwestern University, the Institute again presented Director Wace, this time in an illustrated lecture open to the public on, "Mycenae, the Wonder-City of Antiquity." He referred in beginning to the corroboration of Homer furnished by excavations revealing the late Bronze Age as it was at Mycenae. There followed a description of the palace on the citadel, the north side of which was given over to living quarters, the south to public administration. The circular royal sepulchre with its entrance opposite the Lion Gate and methods of interment were described in detail, with illustrations of objects taken from the tombs. A helmet reconstructed after Mycenaean pattern from boars' teeth found there and resembling that of Odysseus as described by Homer, was of especial interest. Perforations in the teeth had guided Mr. Wace in thus assembling them over a felt cap. Representations of bull-baiting such as are seen on the Cretan frescoes were also shown and discussed.

In spite of inclement weather and an unusual complication of counter attractions, there were several hundred persons, including some distinguished guests, to listen to Director Wace. Close attention given the speaker and much favorable comment later made plain that the audience was thoroughly interested and pleased. It is not granted to all great scholars to be thus as successful on the platform as in the study or the place of investigation.

Moline. — The *Alcestis* of Euripides has been very beautifully presented by the Latin department of Moline High School, Illinois. The play was directed by Miss Warner, head of the department, by Miss Kidman and Miss Kent. The large number of Latin students in the school afforded ample choice for the many persons required in the cast of the play. The Greek love of color was cleverly shown in the scenic arrangements, but the note of harmony and balanced simplicity was carefully preserved. Costumes and customs were so correctly depicted as to make the representation instructive as well as entertaining. Even that difficult part of a Greek play, the chorus, was excellently performed. It is a pleasant custom of Moline High School to

give a Latin play every two years, and also to have a classical film every year.

Massachusetts

Boston. — The first winter meeting of the Classical Club of Greater Boston was held in the High School of Practical Arts on January 19, when the classical film, "Spartacus," was presented before an audience of nearly two thousand people. The photographing was excellent and the Roman atmosphere admirably reproduced. The play has a historical background, and the well constructed plot holds the interest of the spectator to the end.

New York

New York City. — The eleventh semi-annual competitive scholarship examination given by the New York Classical Club was held on January 19, 1924, at Hunter College, New York City. Thirty-six competitors (25 girls and 11 boys) representing 11 of the 20 and more city high schools that offer the 4-year course in Latin or the 3-year course in Greek, were present. These figures are gratifying for a January examination.

In Latin, the scholarship was won by Miss Selma Berenson, of the Hunter College High School, with 87½%. To the same school belonged those on whom honorable mention was conferred, Miss Rose Rubenstein and Miss Rose Diamond. In Greek, the scholarship went to Joseph Stybel, of Eastern District High School, with 87%, whose class-mate, Arthur Weiss, received honorable mention.

Those on whom honorable mention was conferred were granted the Classical Medal given by the Club for marked proficiency in the Classics during the high school course. The amount of the Latin scholarship is \$150, of the Greek, \$75. An earnest effort is being made to increase the Greek scholarship Fund of the Club so as to make the two awards equal.

By means of these awards, which are paid only after the winners have entered college and begun a full year's course in the Classics, the Club has been instrumental, during the past 14 years, in starting on classical study of collegiate grade more than 35 of the best equipped and most promising of the students of Latin and Greek in the public high schools of this city.

The examinations, which are similar in character and grade to the

comprehensive tests set by the College Entrance Board, are prepared by a Committee of teachers and professors from the high schools and Universities of the city.

Oregon

Portland. — Professor Louis F. Anderson, president of the Pacific States Classical Association, sends the following communication from that association:

In accepting most regretfully the resignation of Miss Julianne A. Roller, Teacher of Latin in the Franklin High School of Portland, Oregon, of her position of Secretary-Treasurer, the Pacific States Classical Association desires to place the following resolutions upon its minutes, and to present them with deep respect and honor to the aforesaid Miss Roller:

Whereas, Miss Julianne A. Roller has for almost the whole of the last decade been the Secretary-Treasurer of the Northern Section of this Association; and

Whereas, during this fiscal year, just completed, she has also filled most capably the additional post of Vice-President of this Association; and

Whereas, she has ever worked without let or hindrance to further the highest aims of the Association, giving freely of her time, her mind, her physical energy, and her money; and

Whereas, not only she has done this in performing all the duties that regularly appertain to the offices named above, but also has acted successfully and cheerfully in the capacity of press-agent, program-maker, committee on arrangements and welcome, beside that arduous one of solicitor of memberships; and

Whereas, in all these more than nine years' (despite all weakness of the flesh, and exaction of mind and worry in times of stress, scholastic, domestic or social) capable performance, serenity of soul has ever possessed her alike at her home and abroad:

Therefore be it

Resolved, that this Association hereby expresses to Miss Roller its high appreciation, its cordial sympathy, and its lasting gratitude for her sacrificial mission in the cause of classical study;

Resolved, that we sincerely trust that in the near future she may be enabled to resume similar or higher duties in connection with our body;

Resolved, that in addition to enrolling these resolutions upon our records, and presenting them to our honored associate, we hereby request their publication in the CLASSICAL JOURNAL, the *Argonaut*, of San Francisco, and the *Oregonian, Journal, and Telegram*, of Portland.

Texas

Fort Worth. — The Classics Section of the Texas State Teachers Association met in Fort Worth November 30th, and was unusually well attended. Miss Lourania Miller, Dallas, presented the case of the "Latin Meet" to be held in the spring, and Mr. Cauthorn, Supervisor of High Schools, spoke on the same subject. They were followed by an inspiring address on "The Value of the Classics" by F. C. Rand, President of The International Shoe Company, St. Louis. The Classics group then adjourned to meet with the Modern Language section, where addresses were made by Dr. W. J. Battle, University of Texas, on "The Basis of Western Civilization," and by Dr. Blaney of Rice Institute on "Modern Language in Modern History." It is the policy of the two sections to have a joint meeting each year, and it is stated that the English section has made plans also for joint meetings with the Classics section. After this meeting the luncheon with a full program was held at which ninety-six members were present. The afternoon session was given over to round-table discussions on "Latin as a Means of Better Understanding of English Among Teachers." The discussion was led by Miss Gardner of Fort Worth. Miss Roberta Lavender, of the University of Texas, reported that she had visited schools in twenty-one towns, and had made two hundred addresses in behalf of the Classics. She was asked to continue this work and extend it as far as possible.

At the suggestion of Dr. Battle a meeting was held to consider means of supplying the demand for Latin teachers so that insufficiently trained teachers might not be forced to go into the Latin positions. Several suggestions were made, especially that the colleges keep in close touch with the high schools and select the most promising of the high school graduates for special training in college.

The officers for the year were, Mattie B. McLeod, Houston, Chairman; Annie Forsgard, Waco, First Vice-Chairman; Annie Laurie Walker, Fort Worth, Second Vice-Chairman; J. N. Brown, Teachers College, Denton, Secretary-Treasurer.

The section is now meeting twice each year, the second meeting this year coming at the same time as the "Tournament" in March.

Austin. — Miss Roberta Lavender, of the University of Texas, has gone to California temporarily for treatment. Miss Mignonette Spilman, of the State Teachers College, Denton, is away this year on leave for graduate study in the University of California. Dr. W. J. Battle, who was teaching at Harvard the second semester last year, has returned to his chair at the University of Texas. Miss Ruby Terrill, State Teachers College, at Commerce, Texas, is away on leave of absence for graduate study.

England

London. — Tributes to Professor Gildersleeve continue to come in. Among those received is the following from J. W. Mackail, chairman of the British Classical Association. It is addressed to Dean West.

"London, January 11, 1924.

"As Chairman of Council of the Classical Association I wish, on behalf of the Council and of the whole Association, to express to the American Classical League our deep regard and reverence for the great scholar who has passed away from among us and our sympathy with the loss (not one that can ever be wholly replaced) which the Classical League has more particularly sustained in Professor Gildersleeve's death. At his age it could not be unanticipated; and to few great scholars has so long a span of life been given. It is rather with reverence and gratitude than with grief that we accept his departure. He survives in the world-wide influence which he exerted by his great gifts of intellect and character, and still holds up to scholars on both sides of the Atlantic an ideal to be pursued and an example to be followed."

Hints for Teachers

By B. L. ULLMAN
University of Iowa

[The aim of this department is to furnish high school teachers of Latin with material which will be of direct and immediate help to them in the classroom. Teachers are requested to send questions about their teaching problems to B. L. Ullman, Iowa City, Iowa. Replies to such questions as appear to be of general interest will be published in this department. Others will, as far as possible, be answered by mail. Teachers are also asked to send to the same address short paragraphs dealing with teaching devices, methods, and materials which they have found helpful. These will be published if they seem useful to others.]

Latin for English

A contest was recently held in New York to decide on the twenty most beautiful words in the English language. Twenty-one words were selected as the winning ones. They are:

Melody, splendor, adoration, eloquence, virtue, innocence, modesty, faith, joy, honor, radiance, nobility, sympathy, heaven, love, divine, hope, harmony, happiness, purity, liberty.

Of these, *melody*, *sympathy*, and *harmony* are of Greek origin (14 per cent), and all the rest are of Latin origin (66 per cent) except *heaven*, *love*, *hope*, and *happiness*.

Parallels

A newspaper item says that one of the first things that the former King George of Greece did on his arrival in Rumania was to get his hair cut. Fear of assassination had kept him from having a Greek barber do it.

Similarly Cicero tells us (*Tusc. disp.* V. 58) that the tyrant Dionysius in fear of all barbers taught his daughters to cut his hair and trim his beard.

Dr. J. McKeen Cattell, recently elected president of the American Association for the Advancement of Science, is quoted in *Science* as saying:

Darwin and Lincoln were born on the same day. If the two infants had been exchanged there would have been no Darwin and no Lincoln. What a man can do is determined by his native equipment, what he does is determined by the circumstances of his life.

Cicero (*De sen.* 8), borrowing from Plato, tells of the charge which an obscure man from the obscure island of Seriphus made against Themistocles, that the latter owed his prominence to the glorious deeds, not of himself, but of his native Athens. Themistocles replied that if they had changed places neither would have been great, that in other words, it takes innate qualities and environment both to produce greatness. The similarity is so striking that one is led to believe that Dr. Cattell had Cicero or Plato in mind, consciously or unconsciously. The present interest in the question of heredity vs. environment makes the sane ancient view about it peculiarly interesting.

Conducting a Caesar Recitation

Miss Clara Berdan of the Albert Lea, Minn., High School, writes:

I do not conduct one recitation as a unit but plan a series of recitations which cover seven or eight days. Before class on Thursday I place around the top of the board a border of new words which will occur in the text the following week. The class copies these in their spare time and learns them for Monday. In addition I assign a lesson on derivatives which I shall say more about later.

Monday in class we drill on the words orally and the class writes them. If a pupil misses more than three he returns and writes them after school. In the fall there were a good many who returned to write the words but soon it became a mark of honor to have them all right and now there are few mistakes. I leave the words on the board as long as we are reading the chapters in which they occur and find them a very ready reminder. We can read more Caesar in four days than we could in five before we adopted this plan. I often supplement the words from the Caesar text with those from *A Latin Dictionary for High School Pupils* by S. Dwight Arms. Each pupil has a text of his own and an average lesson numbers thirty-five words from the Caesar text and fifteen from the dictionary.

Another part of Monday's recitation is the derivative study which I mentioned above. For the assignment I had given them the first form of four verbs or nouns and the roots. They have prepared a notebook exercise which gives the principal parts, the meaning, and derivatives from each root. Now they place them on the board and we compare notes and discuss them. I collect the notebooks and grade them A, B, or C. *An Elementary Derivative Drill Manual* by Ralph L. Ward (341 No. 21st St., Kansas City, Kas.; 25 cents) is a great help in this work. The remainder of the hour we spend in reading Friday's review and planning an extra long lesson for Tuesday, as there will be no review.

The next four days we spend in rapid reading. The first part of such recitations is spent on the review, then comes the advance with careful attention to the constructions and a correct translation. Then we look over

the next day's advance. If possible we read it at sight. I call the attention of the class to unusual and confusing examples of order or constructions and give them some idea of the text. Sometimes I assign the advance and let them work it all out for themselves. We aim to spend the last ten minutes of two of these four days at the board drilling on declensions, conjugations, and other verb forms.

The following Monday we review the translation of the past two or three weeks. The next two or three days are devoted to composition. We take some one subject and study that until it is mastered. I do not like composition taught for one day a week as the pupil forgets too much from one week to the next. The following day we have vocabulary drill and start the cycle all over again.

Miss Lucile Cooley of the Robert Fletcher Memorial School, McColl, So. Car., writes:

Assuming that one has a class of ten students, an assignment of about twenty-five lines would be the length of the average lesson. I have found that reading thus throughout the year one is able to cover only the required amount of reading. This year I assign about five different lines to each pupil, thus covering for the day the total of fifty lines, yet not overtaxing any student. After a student reaches Caesar, grammar essentials are established, and the necessary reading is only practice. This separate assignment calls forth effort on the part of each student, and creates independent study, which is a sure test of one's ability to read.

Conducting the Caesar class thus I have ample time to cover the required reading, make interesting charts, learn songs, study maps, and read extracts from history, all of which creates a lively interest in the class.

When to Introduce the Imperative

Miss Florence Philbrook, of the Senior High School, Ardmore, Okla., writes:

My opinion coincides with the third given in the December number, i. e., that all forms of the imperative should be postponed until the third year, and the future passive imperative should be omitted entirely.

Mr. T. T. Chave of Randlett, Okla., writes:

I vote without hesitation in favor of giving *all* regular forms the first year. What is the year for? This year should include contracts as well (*amarunt*) and alternatives like *fore* and *fuere*.

Imperatives in the present can be readily worked into class instructions (*da mihi, recita nobis*) and used almost at once.

A part of the second year might be devoted to accumulating the largest possible stock of peculiar inflections, as the forms of *iecur* and *supellex*.

Miss Mary J. Wellington, of the Manchester, N. H., High School, writes:

All forms of the imperative should be postponed until the third year, and the future imperative passive should be omitted entirely; also the future active except the forms *esto, scito, memento*.

Mrs. J. I. Miller, of the Montreal Normal School, Montreal, N. C., writes:

Since our school is financially unable to keep a supply of text books on hand, we have to wait two, and even three, weeks at the beginning of each school year for books to arrive from the publishers or the distributing houses. This is my chance to teach the imperative—present active only, of course—to the beginners. Orders are given in Latin from the very first day, and within a week the class is responding promptly to the imperative of such verbs as *stare, considerare, scribere, cantare, aperire, claudere*. That is, I teach the imperative by using it. By the time our books arrive the beginners usually know how to give each other orders, using the verbs mentioned; how to build the present tense of any verb, given its present stem; how to count up to ten. They also have a schoolroom vocabulary of ten or twelve first declension nouns, which they use in the nominative and accusative, singular and plural. I mention these additional facts lest you should think that the imperative gets overemphasized.

At the beginning of the Cicero year I take up the formation of the future imperative. From there on I require it in all verb exercises.

Professor Samuel J. Pease, of the Kansas State Teachers College, Pittsburg, Kas., commands thus:

Feri
Indue
Rape
Sta
Tene

Rege bene navem disciplinae.

Eripe timorem discendi aliquid novi.

Audi, Iuppiter, verba mea!

Lauda methodum directum Chickering et Hoadleii.

Mone omnes ut imperativo secundae personae singularis vocis activae quam maxime utantur.

Dic omnibus, sodes, (noli recusare) hanc formam esses fundamentum temporis praesentis omnium fere verborum.

Duc nos in viam veritatis.

Fac ut omnes hoc intellegant.

Fer auxilium discipulis laborantibus.

(1) Teach the imperative second singular active as the fundamental form of the present stem. It will be invaluable if learned *before* the first person singular, present indicative as it lessens the tendency to put *o* in every form.

(2) Use the present active imperative plural freely to enliven the class. Formally it is not necessary until the fourth book of Caesar.

(3) Omit all other imperatives, except *memento*, until the Cicero year, except as incidental in supplementary reading.

What Forms to Omit

Miss Philbrook suggests that the future passive infinitive should be omitted. I agree most emphatically. What is your opinion on this and other forms?

Latin Rules in Jingles

Eva Johnson, a first year pupil in the Ballard High school, Seattle, Wash., (Harriet Dorman, teacher) wrote the following:

Credo, credere, to believe or trust
Faveo, favere, to favor all just,
Pareo, parere, to obey and do right,
Noceo, nocere, to injure in fight.
Studeo, studere, to be eager for a's,
Resisto, resistere, to resist low grades,
Persuadeo, persuadere, to urge or persuade.
To memorize these will be of great aid,
With all these verbs the Dative is used,
But by students of Latin they are often confused.

A Vocabulary Game

Miss Anna Taggart of the Murphysboro, Ill., Township High School, describes the following vocabulary game which has been very successful in her school:

BASEBALL

The class is divided into two competing parts. Each side has its pitcher, scorekeeper, and other officials who act when the opponents are having "innings." The players take places in turn at the bat; the pitcher gives out the words. Four questions answered correctly, called "four balls," put the player on first base. One incorrect answer is a "strike," putting the player "out." Three outs put the side out. When a player goes the round of three bases and "home," he scores a "run." Nine innings for each side is a game. The teacher is umpire. The more difficult answers are marked "Home Runs." The pupil to whose lot falls one of these questions has the opportunity of making a run and bringing in all who may be on bases. Tense moments occur, no less than when at a League game, with two out and three on bases, Babe Ruth takes the bat.

There is sociological value in this game, as one may readily see. Team work, the pedagogical keynote of the athletic department, has the same advantages here as in the real game.

Notice to Latin Clubs

The Inter Nos Club of Merrill High School, Smyrna Mills, Me. (Beatrice Ingalls, teacher), desires to correspond with other Latin clubs.

As this goes to press, we receive word that the two following clubs also wish to correspond:

Legio Decima, the Latin club of the Sioux City, Ia., High School (Rosalie Farley, secretary; Isabelle Cadden, faculty adviser).

Paris, Ky., High School (Lucile Harbold).

Questions and Answers

I have been informed that some Roman writer arranged the names of the Muses in dactylic hexameter. Can you tell me who this writer was and where I can find these verses?

The poem to which you refer is found among those attributed to Ausonius and is printed in Peiper's edition of Ausonius (Teubner), p. 412. It reads thus:

NOMINA MUSARUM

Clio gesta canens transactis tempora reddit.
 Dulciloquis calamos Euterpe flatibus urguet.
 Comica lasciuo gaudet sermone Thalia.
 Melpomene tragico proclamat maesta boatu.
 Terpsichore affectus citharis mouet, imperat, auget.
 Plectra gerens Erato saltat pede carmine uultu.
 Vrania motusque poli scrutatur et astra.
 Carmina Calliope libris heroica mandat.
 Signat cuncta manu loquiturque Polymnia gestu.
 Mentis Apollineae uis has mouet undique Musas:
 In medio residens complectitur omnia Phoebus.

It may be of some further interest to know that the Greek poet Hesiod first named the nine Muses together in verse (*Theogony* 77-79).

Book Reviews

The Achievement of Greece: a Chapter in Human Experience.

By WILLIAM CHASE GREENE, Assistant Professor of Greek and Latin in Harvard University. Cambridge: Harvard University Press, 1923. Pp. x+334 (+ folding synopsis). \$3.50.

This is the type of book that comes all too rarely from an American pen. The author was trained at Harvard University and at Balliol College, Oxford, and is the only American as yet to have won the Newdigate Prize. His name is thus added to a famous list containing such names as John Ruskin, Matthew Arnold, John Addington Symonds, and J. W. Mackail. With philosophical sweep the present volume deals in a fresh, unhackneyed way with many well-worn themes; it is no mere summary of facts or enumeration of details, but a skillful interpretation of Greek achievement and a sane appraisal of its permanent value for the human race from the point of view of a modern humanist.

The author's two hypotheses are that "true education is not merely the accumulation of information, but rather the gradual approach to a personal attitude and way of thinking;" and that "no chart of human experience will speed the adventurer on his way so surely as that which records the achievement, in success and failure, of the ancient Greeks. It will not take the place of his own experience; but it will save him many a false start, and will show him many a fair prospect that he will be glad to explore for himself."

The opening chapter, Ancient Greece and the Modern World, exposes a fallacy common to most of the stock arguments for the study of practical subjects: some things, such as medicine and economics, are useful only if used; some things, such as tickets and keys, are useful for a special purpose; and some things, such as social tact, are of universal application. Greek is defended for its wide applicability. Within two centuries the Greeks passed through a variety of experiences involving most of the problems that men have ever had to meet. Their failures as well as their successes serve as lessons for the present; "there is something in understanding funda-

mental human experience that can be applied to any environment." Since the ancient Greek is a halting speaker of modern English, the study of his language is a necessary preliminary for us. After this, a real understanding of the Greeks is a matter of interpretation. The author traces the development of Greek character and accepts the fact that nations like individuals display striking contradictions; hence we are not surprised to find a Cleon contemporary with a Pericles. The Greek at times struck a balance between conflicting tendencies, and it is our task, with their results known to us, to decide how far a similar course is for us possible or desirable.

In a description of the Geographical Background of Greek Life there is presented a highly vivid picture of the country as it appears today. It is suggested that "the clearly defined outlines of the Greek landscape seen through the transparent atmosphere of Greece had something to do with the simplicity and definiteness of Greek architecture and sculpture; it is even possible that they are in part responsible for the clearly defined images in which the Greeks conceived their gods, and for their avoidance in their political and philosophical speculation of all that is vague and subject to no logical bounds." Yet a note of warning is raised against the current tendency to explain history wholly in terms of geography and climate. Innate traits of national character cannot be ignored.

Under the heading of the Greeks in History, after a good description of Minoan antecedents, we trace the Greeks after their arrival in the Heroic Age through the Great Age, as they develop from monarchy to democracy; we witness the spread of Greek culture in the Alexandrian Age; we see the country gradually succumb to Roman political domination; and we are gradually led up to present conditions. This chapter contains very sane remarks on Homer as a sourcebook, and gives a lucid account of Greek military history.

The fourth chapter, Daily Life, attempts to expound the Greek theory of life and deals with poverty, work, leisure, and versatility. Happiness was not sought in a multiplicity of material things; unhampered by modern inventions, "their energies were liberated for essentially human relationships;" "business" was only one of many things in which the citizen was interested. The many-sidedness of the Greeks was largely a matter of choice. They learned early that happiness was not incompatible with plain living.

In a long chapter on the Finding of Beauty are treated such topics

as art and life, directness and idealism, convention and originality. The artist was not detached from real life; he did not make his art "the vehicle of personal whims." He was more concerned with man than with nature. In the plastic arts vagueness was avoided; we find nothing resembling "Le Penseur" of Rodin. So, too, the epic dealt with events rather than with psychological analysis. Greek art and literature are always fresh because they express "experience that is of all people and of all times." In spite of inevitable conventions, we find great variety and originality in Greek architecture and literature.

The chapter, Individual and Society, deals successively with custom, the rule of reason, freedom and control. Here we study the Greek as "a political and socially minded being." Perhaps this chapter and the one following most clearly reveal the author's Oxford training. Plato (*Republic* and *Laws*) and Aristotle (*Politics*) are the authorities most frequently cited and criticized, but later philosophic thought is drawn upon. The defects of Greek political theory are noted.

Some topics touched upon earlier are more fully developed in the chapter, Man and the Universe. We observe the growth of Greek religion from animism to the conception of the gods in human form. We see the treatment of the Olympian deities by Aeschylus, Sophocles, and the iconoclastic Euripides. We get insight into the Orphic and Eleusinian Mysteries and into numerous foreign cults. Science arose among the early Greek philosophers who were concerned with the physical universe. Their speculations were impractical and were rapidly falling into discredit when Socrates appeared. "To him, a life that did not examine rationally the ethical concepts that guided it, was no life at all; on the other hand he did not give up a faith in powers and motives that transcend reason." Next follows an account of Plato's doctrine of Ideas together with Aristotle's matter-of-fact criticisms. Then are treated the Cynics, the Stoics, the Epicureans, the Neopythagoreans, and the Neoplatonists. Even Christianity had to be presented to the Greeks through the language of philosophy, often recalling that of the Orphics and of Plato.

The final chapter is an attempt to define the Meaning of Humanism. In contrast with the Jew the Greek emphasized intellect and made man the centre of his experiences. "In a word, he either was himself the measure of all things, or else . . . he felt that by

self-discipline he could create within himself a microcosm that corresponded to the divine order outside him which he held to be independent and absolute." The humanistic influence is traced through pagan Rome, the early Christian writers, the mediaeval monasteries, and the early universities. Arguments are advanced for classical studies as the most suitable vehicle for humanism, although due emphasis is laid upon history, economics, and government. "The value of the 'New Humanities' depends very largely on the extent to which they fall into their place as a phase of humanism."

In appearance this volume is one of the best to have issued from the Harvard University Press. It contains an adequate bibliography, a good index, and a well executed synopsis of Greek achievement, chronologically arranged. It is well-nigh free from typographical blemishes; I have noted the name Boethius printed with a ligature in the first syllable, p. 26, l. 10. Personally I prefer the spelling Phidias to Pheidias.

G. C. SCOGGIN

CAMBRIDGE, MASSACHUSETTS